

The Living CHURCH



October 12, 1958

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Canon Theodore O. Wedel
Elected for a third term.



“Corwin C. Roach”

A Profile by the Rt. Rev. Beverley D. Tucker, D.D.

Retired Bishop of Ohio

In Spirit And In Truth, The Collects For Today, by Dr. Corwin C. Roach, is a book that will answer the devotional needs of both clergy and laity. As Dr. Roach explains in the Foreword, this book began as a series of Monday morning meditations for students at Bexley Hall, the Divinity School of Kenyon College. “Those who have heard or read the meditations have suggested that they might appeal to a wider public. They would be appropriate as brief discourses at the early celebration of Holy Communion, or they might be a point of departure for the full-length sermon at the later service.”

In an older day, boys and girls were required to memorize the Collects as a part of Church School discipline. While memorizing is frowned upon today as out of harmony with “sound” pedagogy, there are many bishops and other clergy who could testify to the saving grace of these Collects when they have been invited to offer up a so-called *ex tempore* prayer or invocation.

It has been said that there are two types of preachers or teachers, the suggestive and the exhaustive. Dr. Roach belongs distinctly to the former type. The titles which he gives to the meditations on the Collects are both suggestive and provocative. For example, the title for the Second Sunday in Advent is *Digestion and Diets*; that for Mid-Lent or Refreshment Sunday is *Second Wind*.

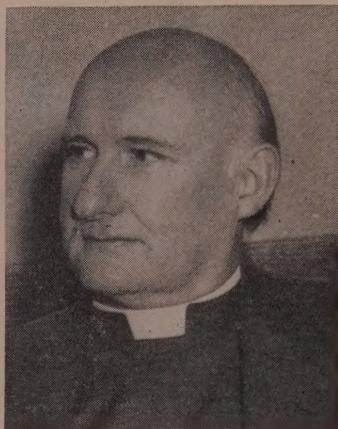
Dr. Roach is, moreover, both a scholar and a teacher, terms which are not always synonymous. One of the most helpful features of this book is the manner in which the author takes words to their roots in Hebrew, Greek and Latin. Moreover he takes the Collects to their roots in the Bible, and for him the Bible is both the Old and the New Testaments, with the Apocrypha as well.

Dr. Roach is a native of Cleveland, Ohio, which was once part of the Western Reserve of Connecticut, and like many Clevelanders he followed the trail to Yale University. In 1925 he received his B.A. and continued his studies at the Yale Divinity School. He completed the three-year Seminary course in two years, receiving his B.D. in 1927 with the citation *summa cum laude*, the second graduate in the history of the School to be so honored. He was a fellow of the Yale Graduate School, 1926-1929. He received also from Yale his M.A. in 1933 and his Ph.D. in 1935, both in *absentia*. The Philadelphia Divinity School conferred upon him the honorary degree of S.T.D.

He was ordained to the priesthood of the Protestant Episcopal Church in 1928 by the Rt. Rev. C. B. Brewster of Connecticut.

Note: Dr. Corwin C. Roach is the author of **IN SPIRIT AND IN TRUTH** — a new Morehouse-Gorham publication (**\$3.85**). It may be purchased at any bookstore or through Morehouse-Gorham Co. bookstores in New York, Chicago and San Francisco.

(P.D. Adv.)



CORWIN C. ROACH

That same year he received the appointment as Yale Two Brothers’ Fellow, and spent the year at the American Schools of Oriental Research in Jerusalem. During the Spring of 1929 he took part in the Yale-British School excavation at Jerash, Transjordan.

In 1930 Dr. Roach accepted the appointment as professor of Hebrew and Old Testament at Bexley Hall, the Divinity School of Kenyon College. In 1940 he was made acting dean of the Seminary and in 1942 dean. For the years 1943-1945 while Bexley Hall was combined with the Virginia Theological Seminary, he was visiting Professor of Biblical Language and Literature at that institution. In the post-war years it has been largely due to his leadership and to his integrity in maintaining academic discipline that Bexley Hall has become one of the strong theological training schools of the Church.

In 1930, Dr. Roach married Miss Agnes B. Spencer, and they have two children, Agnes Bethune (Roach) Price and Mary Spencer Roach. Appropriately, his latest Book, *In Spirit And In Truth*, is dedicated “To My Beloved ‘Rubrics,’ Beth and Mary.” (Parenthetically, both are redheads.)

Dr. Roach is more than a teacher of the Bible. He is a great expounder of the Holy Scriptures and an ambassador of Christ. He makes the Bible live and come home to human souls “in spirit and in truth.” Among his other books are *Preaching Values in the Bible*, which was selected by the Pulpit Religious Book Club as its book-of-the-month, and *For All Sorts and Conditions*, which appeared in 1935. His latest book *In Spirit and In Truth* should be read and inwardly digested by all who treasure the Bible and the Book of Common Prayer.

LIVING CHURCH readers communicate with each other using their own names, no initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words. (Most letters are abridged by the editor.)

A Tithe Is Not Enough

In reference to the recent article by M. Connally [L. C., August 10], I hope that nobody in my diocese takes seriously his proposal that parishes should aim at a tithe of their total receipts as their contribution to diocesan and General Church programs.

If that ever happened in this diocese I’d have to fire half the mission clergy we now have at work! A better goal — by no means unrealistic — is for parishes to give away as much as they spend on themselves.

— DONALD H. V. HALLOC
Bishop of Milwaukee

Milwaukee, Wis.

Another Jacobean Frontal

Although we missed the comment on Jacobean frontals in the issue of June 15, 1958 we have read your paragraph in the September 14 issue.

St. John’s, Tuckahoe, was built 160 years ago. As part of our sesqui-centennial celebration in 1948, we restored the church to its Colonial period.

Under the direction of Canon Edward N. West we brought the altar forward to a free-standing position in the center of the sand-



St. John's, Tuckahoe.
Restored to Colonial period.

uary and vested it in a [Jacobean] frontal. The original Holy Table may be seen in the enclosed picture now used as a credence table.

The center aisle, choir, and sanctuary are carpeted in bright red and we follow the Salisbury Rite in our use of color — white for high feasts, red for ordinary days, and blue for penitential services. The frontal in the picture, hanging as a table cloth on the sides of the altar, is the blue one in use on Septuagesima.

We occasionally celebrate from the Easter

Continued on page 30

The Living CHURCH

Volume 137 Established 1878 Number 15

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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Things To Come

October

- Nineteenth Sunday after Trinity
- Annual Corporate Communion for Episcopalians in the Academic Community.
- St. Luke
- Twenty-first Sunday after Trinity
- Consecration of the Rev. Donald MacAdie as Suffragan of Newark, Newark, N. J.
- Milwaukee diocesan council, to 25
- Twenty-first Sunday after Trinity
- St. Simon and St. Jude
- American Church Union Annual Council, New York City, to 29.
- Special Connecticut convention to consider report of diocesan election committee.

November

- All Saints
- Twenty-second Sunday after Trinity
- Twenty-third Sunday after Trinity
- Consecration of the Very Rev. Roger Wilson Blanchard as coadjutor of Southern Ohio, Cincinnati.

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

ADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

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Sanctuary Lamps

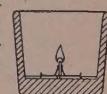
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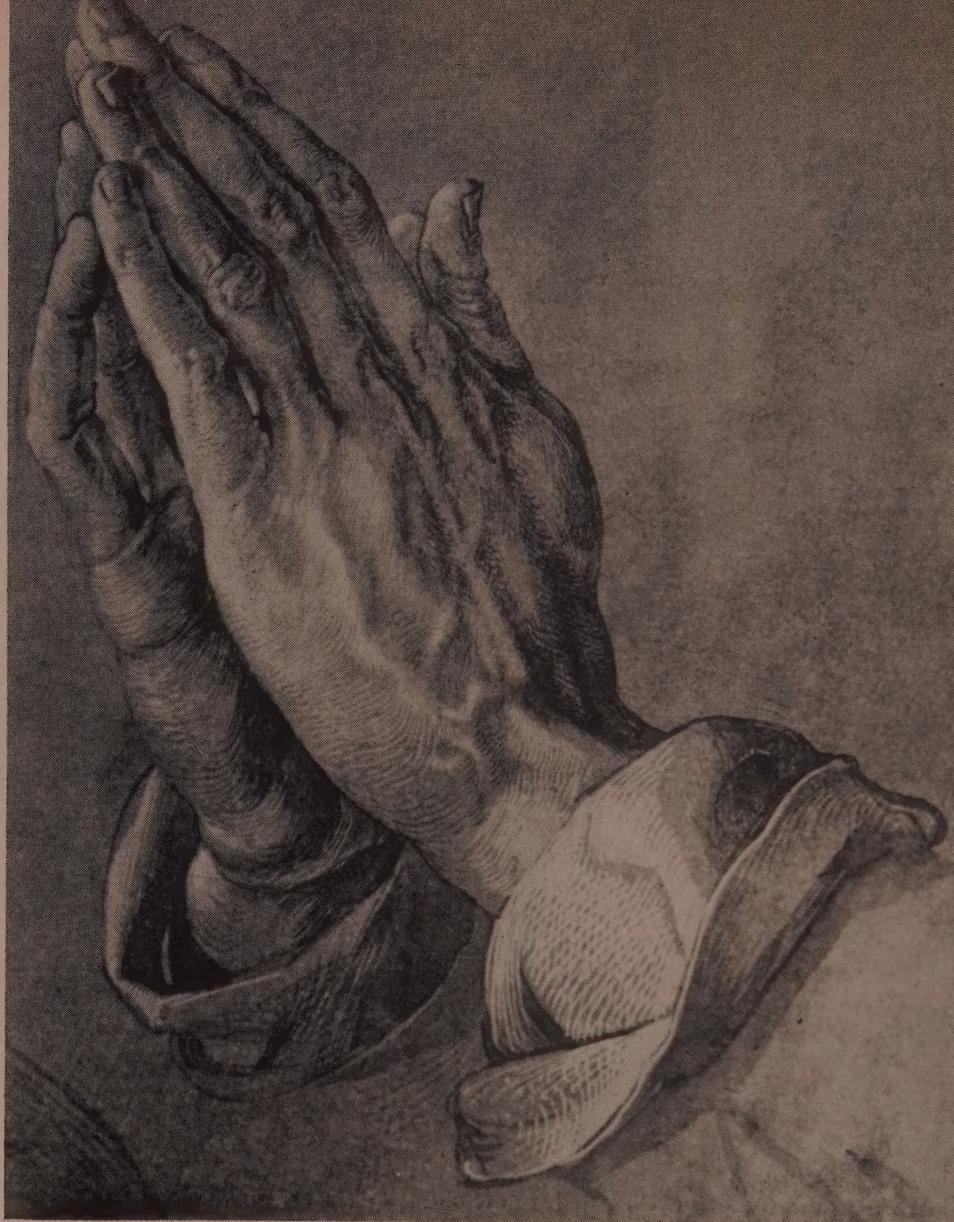
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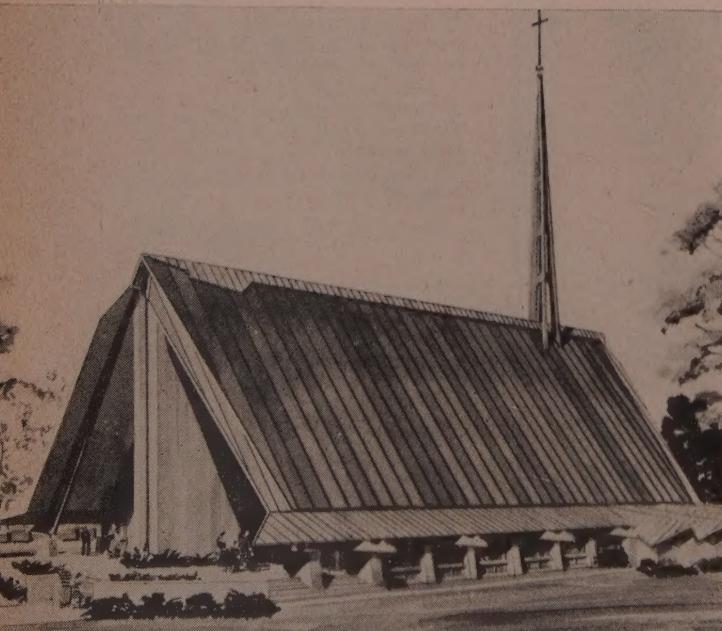
I will therefore
that men pray
everywhere,
lifting up
holy hands,
without wrath
and doubting.

1. Timothy 2:8.



RNS

RNS



Praying Hands

Suggesting Albrecht Dürer's famous "Praying Hands" is the arched front of the new edifice designed for Grace Church, Massapequa, Long Island, N. Y. To be built in the near future, the structure will seat 500 and will provide additional space for Sunday school and other activities. Through the plastic skylight ridge worshipers can view the 120 foot high gold cross atop the wood flèche.

The Living Church

Nineteenth Sunday after Trinity
October 12, 1958

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.



GENERAL CONVENTION

DEPUTIES

A Third Term

The Rev. Canon Theodore O. Wedel [see cover] was unanimously elected for his third term as President of the House of Deputies on October 6 in the Deauville Hotel, Miami Beach, Fla.

The nominating speech was made by David E. Bronson of Minnesota on behalf of that diocese's delegation. Seconding the motion were the Rev. C. Capers Satterlee of Upper South Carolina, the Very Rev. C. Julian Bartlett of California, Mr. Ernest W. Greene of Washington, and the Rev. Don Frank Fenn of Maryland.

Canon Wedel's full time job is that of Warden of the College of Preachers, Washington, D. C. He is also a canon of the Washington Cathedral.

A native of Kansas, he was born in Halstead, in 1892 the son of a Mennonite minister. After graduation from Oberlin College in 1914, he continued his studies at Harvard, where he received the M.A. degree in the field of classical languages, and later at Yale, where he was awarded the Ph.D. degree in English literature.

From 1918 until 1934, Canon Wedel was engaged in university and college teaching — at Yale until 1922, and then at the University of Texas and Carleton College in Minnesota. He studied at Marburg University, Germany, for one year during this time, and was priested in 1931.

From 1934 until 1939 he served as secretary for College Work of the National Council. His first wife, Elizabeth Ewert, died in 1932. Seven years later he met and married Cynthia Clark. While he had been associated with college work, she had been secretary for young people in National Council's Department of Christian Education. She, too, has had a distinguished career in the Church. Now a member of National Council, she has served as chairman of the Executive Board of the Woman's Auxiliary, and was presiding officer of its Triennial Meeting in 1955.

The Wedels moved to Washington, D. C., in 1939, where he became a canon of the Cathedral in that year. He also served as director of studies of the College of Preachers, and in 1943 was appointed its

Warden. As such, he plans and conducts a seminar program of theological lectures and laboratory preaching for clergy.

His interest in the Ecumenical Movement is evidenced by his chairmanship of the Working Committee of Evangelism in the Study Department of the World Council of Churches during the past five years. He was a delegate from the Church to the World Council Assembly in Evanston, Ill., in 1954, and in 1955 was invited to the Ecumenical Institute in Bossey, Switzerland, where he spoke on "Communicating the Gospel."

The 1952 General Convention first elected Canon Wedel President of the House of Deputies, and he was again elected in 1955. [See also L. C., September 28.]

The author of several books, notably *The Coming Great Church*, *The Chris-*



tianity of Main Street, and *The Pulpit Rediscovered Theology*, Canon Wedel contributed the exposition of the Epistle to the Ephesians to *The Interpreter's Bible*. He holds the S.T.D. degree from Seabury-Western, and Trinity and Oberlin Colleges, as well as Brown University, have awarded him the D.D. degree.

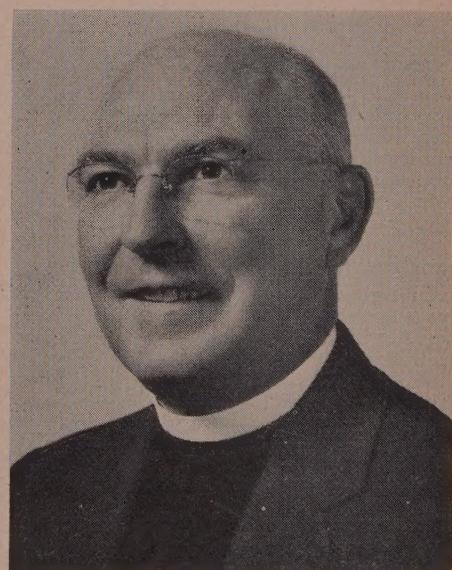
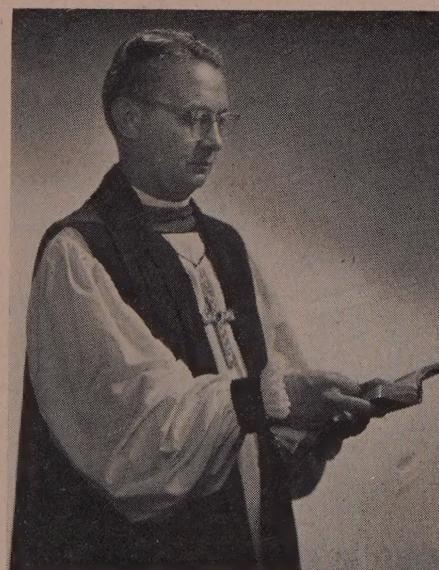
PRESIDING BISHOP

Nominees

The three bishops named in the report of the Joint Committee on nominations for the new Presiding Bishop are Bishops Jones of West Texas, Kennedy of Honolulu, and Lichtenberger of Missouri. Upon receiving this report the House of Bishops voted to go into executive session, during which these nominees were added to the list: Bishops Hart of Pennsylvania, Bayne of Olympia, Powell of Maryland, Louttit of South Florida, Emrich of Michigan, and Pardue of Pittsburgh.

BULLETIN

The Rt. Rev. **George Kennedy Allen Bell**, former bishop of Chichester (England), died at his home in Canterbury on October 3. He had recently suffered a recurrence of an illness which attacked him earlier in the year. See also, page 28.



General Conventions host bishops are the Rt. Rev. Henry Irving Louttit, South Florida's diocesan, and his suffragan, the Rt. Rev. William Francis Moses. Bishop Louttit has been diocesan since 1951, and Bishop Moses was consecrated to be suffragan of South Florida in 1956.

In Dollars and Cents

by BILL ANDREWS

A review of the budget which National Council is urging upon General Convention.

In the bright lexicon of budgetary debate, words and phrases acquire definitions which Noah Webster and his successors would hardly recognize. Often the definitions put forth by one party stand in flat contradiction to the definitions assigned by their opponents in debate.

Here is an example of a standard definition which you can safely apply to words — if only you know which side of the budget debate the speaker of the words supports.

If the speaker says "missionary work," and if he supports an increased budget, he means any work done by the Church outside the parish and the diocesan administrative staff. If he opposes an increase, he means a direct effort to persuade somebody a long way off (preferably in an exotic setting) that he ought to become a Christian.

Some other examples appear in the Budget Lexicon [upper right].

The list could be multiplied endlessly, but the examples will do to explain the need for a close and realistic look at what the new budget proposals before General Convention really are and something of what they mean in terms of program.

Don't read on if you want oratory or support for a point of view. This is going to be as toughly factual as the

Budget Lexicon

Definition accepted by:

Word or phrase	Supporters of budget increase	Opponents of budget increase
National Council staff member.	Dedicated missionary worker.	Bureaucrat.
Any national program.	Mobilization of Church resources under intelligent direction.	Raid upon independence and initiative of dioceses and parishes.
Money.	What, in inflationary times, you can't help spending more of.	What, in recession times, you'd better not try to get more of.
\$2,000,000 budget increase.	Bare holding of the line.	Reckless extravagance.

writer can make it. It is designed to provide the points of reference for the great debate in General Convention — not as an argument in the debate.

First of all, this article speaks of National Council's budget. It is written as the Joint Committee on Program and Budget is working in Miami Beach, and there may be points of difference between what is discussed here and what gets to the floor of General Convention. But it is unlikely that these will be large points of difference.

National Council is asking for \$9,083,563 each year for the next triennium. This is somewhat more than \$2,000,000 a year above the 1955-58 figures. Dioceses and missionary districts will be asked for \$2,225,000 per year more than they gave in 1957, since it is estimated that other sources of National Council income will decline slightly.

Two-thirds of the additional money would go to increase the budgets of the Home and Overseas Departments, the two

departments which are directly missionary in function. Another 10% of the increase is fairly evenly divided between the Christian Education, Christian Social Relations and Promotion Departments. About 7% would go to overhead departments (finance, administration, etc.), while a remaining item, tantalizingly called "Other," would take 12% of the increase. Men's and Women's Work Divisions would show no significant change from the old Laymen's Committee and Woman's Auxiliary appropriations.

The overall increase in appropriation proposed is 32%. Departmental appropriations show a range from an 83% increase for Christian Social Relations to a 2% drop for the Women's Work Division. Home would go up 38%, Overseas 32%, Christian Education and Promotion 28% each. From 11% to 28% increases are asked for the various overhead offices and 35% for that "Other" category.

It must be clearly understood that this is an operating budget. It contains no significant items to be spent for increases in capital. All such increases in capital would have to come from the capital funds drive proposed by National Council entirely separate from the budget. This capital funds drive's goal, National Council proposes, should be \$1,300,000 for 1959, \$2,200,000 in 1960, and \$3,100,000 in 1961. Of this total of \$6,600,000, \$600,000 would go to launch the proposed new magazine, while the balance would create a fund from which loans and grants could be given to finance needed projects.

Overall figures of the type given up to this point are necessary bench marks, but they are not particularly helpful by themselves as aids to decision-making. It is not enough to know how much a housewife's food budget has gone up to convict her of a charge of extravagance. One also has to know whether the household has grown, whether the meals were adequate before the increase, and whether the cost of groceries has gone up.

So, intelligent action on the budget requires some knowledge of the details on how the departments plan to spend their money.

Home Department

About a third of the Home Department budget of \$2,398,000 goes to the support

INCOME AND ALLOCATIONS

	Appropriation 1957	Asking 1958	1959-61 (per year)
From dioceses and missionary districts upon expectations	\$5,902,907.60	\$5,947,374.00	*\$8,127,896.00
Allocation from United Thank Offering (1955)	425,667.00	425,667.00	425,667.00
Income from trust funds	554,827.51	500,000.00	500,000.00
Income from outside trusts	13,863.88	12,000.00	10,000.00
Miscellaneous	5,366.61	15,000.00	20,000.00
Appropriation from 1957 budget surplus	94,120.49	150,000.00	0.00
Total income and allocations	\$6,996,753.09	\$7,050,041.00	\$9,083,563.00

APPROPRIATION

Home Department	\$1,736,818.74	\$1,771,530.21	\$2,398,333.26
Overseas Department	2,569,881.71	2,594,581.34	3,381,569.51
Christian Education Department	427,532.20	439,605.81	548,081.38
Christian Social Relations Department	115,197.55	117,096.92	210,729.41
Promotion Department	345,697.90	360,980.92	442,020.92
Finance Department	158,676.00	172,916.00	176,216.00
General Division of Women's Work (formerly Woman's Auxiliary)	83,960.00	81,915.00	81,915.00
General Division of Men's Work (formerly Presiding Bishop's Committee on Laymen's Work)	41,741.25	42,127.80	44,841.15
General Administration	168,931.28	195,548.68	212,823.68
Equipment and Maintenance	224,800.00	237,950.00	288,350.00
Superintendent's Division	252,352.00	284,589.20	288,889.20
Other	748,509.86	751,199.12	1,009,793.49
Total appropriations	\$6,874,098.49	\$7,050,041.00	\$9,083,563.00

*United States: \$8,093,796.00; foreign: \$84,100.00.

aided dioceses and domestic missionary districts. Increases proposed in this support over the 1957 appropriations are very small. North Texas and Georgia are dropping off the aided list entirely. Biggest increases will go to North Dakota, Idaho, and Eastern Oregon, while substantial cuts will be accepted by Arizona, San Joaquin and South Dakota. Arizona, which, like North Texas, is applying for diocesan status at this General Convention, will continue to receive help for support of its large Indian work.

A large increase (\$123,000) is asked for the support of the American Church Institute for Negroes, which gives aid to Negro educational institutions. The increase brings the budget to about 50%

go to overseas missionary districts, which includes a new \$62,000 item for theological education in Latin America. Practically every field shares in the increase.

The remaining half of the departmental increase is heavily concentrated on increasing travel and medical allowances, outfits, repairs, and an automobile fund.

Christian Education Department

Christian Education is allotted \$548,000, 28% more than in 1957. Just about every unit shares in the increase. Two new bodies, the Small School Publication Unit and the Training Program for Parish Assistants, will require \$44,000. Substantial increases will go to the Division of Audio-Visual Education (to make up for



Urban-Industrial work is assigned almost triple the 1957 level by the proposed budget.*

above 1957 levels (the Institute had asked for at least a 100% increase).

An impressive increase of \$180,000 in the expenses called "Miscellaneous Items" proves to be confined to \$80,000 to establish new minimum salaries for missionaries and \$100,000 for the missionary salary reserve.

Town and Country asks a moderate increase, its substantially increased items being those for rural Church training, rural field projects, and the National Town and Country Institute.

The Division of College Work is assigned a budget almost double the 1957 level. The increase is made up almost entirely of \$120,000 for college workers, which more than doubles this item.

The balance of the departmental increase is divided between the Armed Forces Division, the new Division of Racial Minorities, and interdenominational agencies.

In summary, about two-thirds of the proposed increase for the Home Department goes to three objects: increased salaries for missionaries, increase in the support of college workers, and increase in support of the American Church Institute.

Overseas Department

The Overseas Department has been assigned a budget of \$3,382,000, 32% over 1957 levels. Half of this increase will

Constable Fund support no longer available), for more salaries in the Divisions of Leadership Training and Curriculum Development, for the Office of the Director and the Unit of Evaluation.

Christian Social Relations

The \$96,000 increase proposed for the Christian Social Relations Department is the largest percentage increase over 1957 proposed for any department, 83%. The Division of Urban-Industrial Work is assigned a budget almost triple the 1957 level, but most of this increase comes through the addition of a \$25,000 item for urban experimental and demonstration projects which have been financed in the past by an outside foundation grant. The budget for the office of the director is more than doubled. Of this, \$23,500 is for new projects such as training institutes, scholarships, and ministry to Indians relocating in urban areas. The salary budget for the office was raised in the 1958 askings and maintained at the new level in the 1959-61 budget, while travel is raised substantially for the new triennium.

The Division of Health and Welfare Services is taking a substantial cut in salary budget, but this is outweighed by

Continued on page 26

*Window display at National Council Headquarters, New York City, featured work done by Urban-Industrial Division.

West Virginia and Newark Proposals

Two separate proposals for downward revision of the National Council budget (see page 6) are being circulated to some members of General Convention. Each proposes an increase of a little more than half a million dollars instead of the two million proposed by National Council.

One was drawn up by Bishop Campbell of West Virginia, who made the first open attack upon the proposed budget in a speech to his diocesan convention last spring. The other was prepared by the deputation to General Convention from the diocese of Newark and has the endorsement of the diocesan council.

In plan, the two budgets are very similar. Each would allow increases in the budgets of the Overseas and Home Departments, but these increases would be only about half as great as National Council proposes. In both proposals, all other budget items would be held at the 1957 or 1958 levels.

Bishop Campbell urges a \$2,000,000 budget for the Home Department, about \$400,000 less than National Council proposes. He would eliminate the new item of salary reserve, cut the askings for college work by \$100,000, for town and country by \$20,000, armed forces by \$25,000, and the askings for racial minorities, and interdenominational agencies by a total of \$12,000. Under his proposal, the Overseas Department would be budgeted at \$3,000,000 — a little less than \$400,000 below the National Council budget. The cuts would come in such items as travel and medical supplies, general repairs and the automobile fund.

Bishop Campbell contends that these cuts would leave intact all that is requested by the two departments for missionary work. His total proposed budget would be \$7,568,000.

The Newark deputation's proposal is for a budget totalling \$7,660,000. Home would get \$1,953,000, and Overseas would get \$3,061,000. Largest cuts in the Home budget would be \$88,000 from American Church Institute, \$123,000 from the item for college workers and pensions and \$100,000 from the missionary salary reserve. In the Overseas budget, cuts would be \$140,000 from the missionary reserve, \$25,000 from the Church Pension Fund (which the deputation believes would result from the cut in the reserve), \$106,000 in travel, medical outfits, etc., and the complete elimination of the new \$50,000 item for repairs and automobile fund.



Action on Convention Eve

A National Council meeting in Miami Beach on the eve of General Convention confined itself mainly to routine matters. It did, however, take this action:

- (1) Passed a resolution forbidding National Council units except the Public Relations Division from issuing promotion and press releases without the permission of the Presiding Bishop.
- (2) Voted an appropriation for the preparation of a Prayer Book in French.
- (3) Set up a planning committee for the study of the proposed Caribbean Theological Seminary.
- (4) Approved in principle plans to cooperate with the proposed hospital to be founded by the United Lutheran Church in Liberia near Cuttington College, declaring the intention to appropriate to this hospital's building costs the \$75,000 still remaining of money due from the government of Liberia from the sale of St. Timothy's Hospital at Robertsport to the government.

In addition, National Council made a small upward revision in salaries for single missionaries overseas. Term of service overseas (except in Liberia) was made three years with a three months' furlough. In Liberia the furlough will be the same length but the term of service will be two years.

National Council heard without taking action a number of communications op-

posing quotas assigned dioceses under the proposed budget.

A lay member of National Council proposed that some means be sought to give National Council members a seat and voice in General Convention, but no action was taken.

An appeal by the House of Young Lay-

Modified Budget Jump

Reliable sources close to the Committee on Program and Budget said on the eve of General Convention that the Committee was moving in the direction of modifying the proposed sudden jump of two million dollars a year in the budget [see page 6] to a step by step increase of 10% annually during the triennium. This would reach approximately the desired goal by 1961 instead of 1959.

men, of the National Convention of Episcopal Young Churchmen, that it be placed under the direction of the Adult Division of the Christian Education Department was put over to the December National Council meeting.

Bishop Sherrill announced with some relish, "It is a great joy to pass these problems on to someone else."

During the luncheon midway in the National Council meeting a gift of a Steuben urn to Presiding Bishop and Mrs.

Bishop's Vice Chairman

Bishop Burroughs of Ohio has been elected vice chairman of the House of Bishops. He succeeds Bishop Block who died September 20.

Sherrill was presented in the name of the National Council members by Bishop Donegan of New York. In his presentation speech Bishop Donegan said,

"At the closing service of the Lambeth Conference the Presiding Bishop gave a masterly and moving sermon on the pastoral responsibility of the episcopate. This is a difficult enough task for an ordinary bishop but for a Presiding Bishop in modern times it is regarded as well nigh impossible. Bishop Sherrill has managed the impossible but few can know this except the members of his official family. Anyone who has served on National Council knows the Presiding Bishop's loyalty to those associated with him. We bishops know his pastoral concern and immediate response whenever he is called upon for counsel and guidance. He is not given to suffering foolish people gladly. Nevertheless he suffers them and a number of us could testify to his calm and patience at times which would have tried most men beyond their endurance. I mention this because much will be said later about his organizing ability, his statesmanship, his fund raising gifts. Perhaps too little would be said about him as a faithful pastor who walked humbly with his God."

VISITORS**Three Bishops**

Three distinguished guests at General Convention are: the Archbishop in Jerusalem, the Most Rev. Angus Campbell MacInnes; the Presiding Bishop of the Japanese Church, the Most Rev. Michael Yashiro; and the Bishop of North Queensland (Australia), the Rt. Rev. Ian Shevill.

Another notable visitor is the Rev. Peter Harvey, editor of the successful Anglican monthly, *Church Illustrated*, published in London.

Church headquarters announced that Metropolitan James of Melita would not be present at Convention.

OPENING SERVICE**Baptism in the Rain**

The priest rolled up his trousers, removed his shoes and socks, and sloshed through the water to a taxi heading for Miami Beach's new Exhibition Hall, site of the 1958 General Convention's Opening Service. Many followed suit. Still others sat through the service in wet shoes. However, some retreated into their hotels, away from the oppressive (near 90°) outdoor temperature and the drenching rain that was flooding sidewalks, streets, and even some ground floors at the moment deputies, bishops, and visitors were swarming from the Deauville, Convention's main headquarters, and other

Continued on page 29



Miami Beach: As Convention got underway 90° temperatures made deputies who hadn't packed their swimming suits wish they had, and drenching rain reduced expected attendance at the Opening Service by several thousand.

Three Leaders

Presiding Bishop Sherrill's participation in 59th General Convention, Miami Beach, Fla., is one of his last major responsibilities before retiring November 5 at the age of 68, in accordance with Church law. He is *ex officio* chairman of the House of Bishops, and as such presides over all sessions of the House and all joint sessions of General Convention.

The 1958 Women's Triennial chairman is Mrs. William H. Hannah of Riverhead, Long Island, N. Y. Chosen as presiding officer by the Churchwomen's National Executive Board, she is serving her second term on General Convention's Commission on Holy Matrimony, and is actively interested in the Girls' Friendly Society.

And scheduled to call the Deputies to order on October 6 was the Rev. Theodore O. Wedel, president since 1952 of the House. The election of a president is one of the Deputies' first pieces of business [see page 5].

Deputy Committees

Committees of the House of Deputies had not been organized when this issue went to press. However, there is usually little change in committee officers, except for that required when previous officers are not deputies to the new Convention.

This is a list of Committees and of 955 officers who have been reelected as deputies:

- (1) Committee on the State of the Church. Chairman: _____; Secretary: Robert W. Boyer, Western Massachusetts.
- (2) Committee on the General Theological Seminary. Chairman: the Rev. Canon John K. Putt, Quincy; Secretary: _____.
- (3) Committee on Missions. Chairman: _____; Secretary: _____.
- (4) Committee on the Admission of New Dioceses. Chairman: the Very Rev. Gerald



The one Episcopal church in Miami Beach, Fla., All Souls', figures prominently in the 1958 General Convention as the site of the election of a new Presiding Bishop. The election of new missionary bishops is also scheduled for All Souls', on October 15. The parish was founded in 1943, and the present church building was first used in 1954. Rector of All Souls' is the Rev. J. M. Taylor. Communicant membership numbers 330.

G. Moore, Dallas; Secretary: Dr. Lewis B. Franklin, Connecticut.

(5) Committee on the Consecration of Bishops. Chairman: the Rev. Robert A. Magill, Southwestern Virginia; Secretary: the Ven. Herbert S. Craig, Maine.

(6) Committee on Amendments to the Constitution. Chairman: the Rev. Don Frank Fenn, Maryland; Secretary: Albert C. Agnew, California.

(7) Committee on Canons. Chairman: Jackson A. Dykman, Long Island; Secretary: Hon. John W. Ford, Ohio.

(8) Committee on Elections. Chairman: _____; Secretary: Fritz W. Alexander, Northern Indiana.

(9) Committee on the Prayer Book. Chairman: the Rev. Gardiner M. Day, Massachusetts; Secretary: _____.

(10) Committee on Christian Education. Chairman: the Rev. William C. Warner, Western Michigan; Secretary: the Rev. Frank L. Carruthers, New York.

(11) Committee on Social Service. Chairman: the Rev. Harold C. Gosnell, West Texas; Secretary: _____.

(12) Committee on Memorials of Deceased Members. Chairman: _____; Secretary: Frederick P. Weymer, Central New York.

(13) Committee on the Church Pension Fund. Chairman: the Rev. C. Capers Satterlee, Upper South Carolina; Secretary: Ernest W. Greene, Washington.

(14) Committee on Unfinished Business and the Certification of the Minutes. Chairman: the Rev. Canon Thomas L. Small, Erie; Secretary: _____.

(15) Committee on Rules of Order. Chairman: President of the House of Deputies, *ex officio*; Secretary: _____.

(16) Committee on Expenses. Chairman: the Rev. William C. Munds, Delaware; Secretary: Tracy B. Lord, Connecticut.

(17) Committee on Rural Work. Chairman: _____; Secretary: _____.

(18) Committee on Dispatch of Business. Chairman: Clifford P. Morehouse, New York; Secretary: _____.

(19) Committee on Evangelism. Chairman: the Rev. Robert H. Dunn, New Hampshire; Secretary: _____.



Deauville Hotel, Miami Beach: Site of General Convention sessions.

Most Damaged Home

by NEVA SCHELLENGER

The home most damaged by Hurricane Helene was the beach house of Bishop and Mrs. Wright, located in Wrightsville Beach, N. C., according to an official survey made the day after the storm. The handsome beach cottage of East Carolina's diocesan was practically demolished. The roof was blown off, and crashed on a neighboring house.

The rain which then poured into the bishop's house drenched walls and furniture. China in the kitchen was blown away, and a pair of silver candlesticks which were family heirlooms were presumed blown out to sea. The damage will run into thousands of dollars.

The episcopal residence in Wilmington, N. C., to which the bishop's family retreated, also suffered. Windows were smashed, slate from the roof was dislodged, and resultant leaks had their effect on walls and draperies.

St. Paul's Church, Wilmington, a new building completed in the spring, lost its flèche, and rain poured through the hole in the roof. The roof and windows of the Church of the Good Shepherd, Wilmington, also suffered.

Bishop Wright left early on September 28 for pre-General Convention conferences at Miami Beach.* Mrs. Wright and the children were making themselves as comfortable as possible in the episcopal residence, and caring for a neighboring family whose home was also damaged by the storm.

*Bishop Wright is convenor of the Joint Committee on Program and Budget which began meeting on September 29.

Bishop Wright's roofless beach cottage after Helene's visit. Candlesticks and china blew away.

Photos by Star-News Newspapers



Little Rock Interim

Trinity Cathedral Parish, Little Rock, Ark., has established the Trinity Interim Academy, offering high school courses for students who are its parishioners. The Rev. Wade Wright Egbert, assistant dean of the Cathedral, is the school's director, and 28 white students are enrolled. The school will be operated while public high schools in Little Rock are closed. The school offers a 13-course curriculum taught by nine teachers, with tuition fees of \$9 a course each month. There is an informal understanding that academy work will be recognized by public schools.

DIOCESES

The Delaware Plan of Giving

by LESLIE E. CANSLER, JR.

In 1952 the diocese of Delaware faced the question, "Is the quota system the best possible way to obtain money?" At its diocesan convention that year Delaware agreed "that the idealistic goal of all our missionary giving is for each congregation to give away to the Church's program as much money as it spends on itself in 'current expenses,' and that although this goal shall be distant and in many cases apparently unachievable, nevertheless we shall always strive toward it even as we may be forced to work below it."

Chairman of the special committee on assessments and quotas which wrote the resolution after a year of study was the Very Rev. J. Brooke Mosley, now Bishop of Delaware.

The Delaware plan of giving has been successful, and it has whetted the interest of several other dioceses.

Delaware's quota to the national Church in 1958 was \$56,728. The diocese gave \$75,000. In 1959 the quota will be raised well over 30% to about \$78,000. The



executive council plans to pay \$80,000.

Delaware is a middle-sized diocese with 11,541 communicants in 37 parishes and missions. It has, admittedly, been blessed in many ways. There is a high per capita income, slight distances are involved in travel, there are few sparse areas of population, the laymen are devoted and intelligent Churchmen with a solid reputation for good, old-fashioned hard work, and the Church is well entrenched in the history of the area.

In 1957, total receipts for all parishes and missions in the diocese were \$1,600,000. The total spent for current parish and mission expenses was \$589,000. The total given to the diocese for all expenses at the Church's program at home and abroad was \$208,000.

This represents about 35% of the amount spent on current expenses and about 13% of all parish and mission giving — well above the normal tithe.

Here are some examples of how church participated:

Christ Church, Greenville, in a Wilmington suburban area, with a membership of 1,009 in 1957 spent \$89,967 of themselves. They gave the diocese \$45,000 plus another \$75,000 for the Diocesan Advance Fund, a total of \$120,000. Christ Church spent three cents on "others" to every two cents they spent on "themselves."

The Cathedral Church of St. John, Wilmington, membership 858, gave to the diocese \$35,200, gave \$50,000 to the Advance Fund, a total of \$85,200, and spent only \$70,207 for current expenses.

Tiny Christ Church, in Delaware City, with a membership of just 38, gave \$600 to the diocese, and threw in \$1,500 to the Advance Fund. They spent \$1,445 for current expenses.

Of course, these are three outstanding cases.

Most churches, however, are making steady progress toward the theoretic goal. The overall average at the present

time is about 42% of the amount spent on current expenses going to the diocese.

Two more examples:

Trinity Church, Wilmington, with 1,014 communicants, the diocese's largest parish, paid \$40,000 to the diocese, \$13,998 to the Advance Fund, a total of \$53,998. They spent \$56,964 for current expenses.

St. Andrew's Church, Wilmington, 827 communicants, strictly an old, downtown parish with all the headaches that such a location involves, gave the diocese \$17,160 and the Advance Fund \$4,000, a total of \$21,160, while they paid out \$58,027 for current expenses.

Some churches are giving as little as 7 and 8% of what they spend on themselves to "others."

According to Bishop Mosley:

"The work of Christ's Church throughout the world has no limit. The needs are always pressing. If we in the Episcopal Church should begin to give twice as much money as we have been giving for the spread of the Gospel of Jesus both at home and abroad, it would still be only a beginning of what we should be giving to Him."

"To set any limit upon what we give Him for His work by any system of quotas or assessments or carefully figured percentages, is to legalize our human tendency to hold on to what we have instead of giving it to Him."

Return for Oklahoma

by the Rev. RALPH E. MACY

The diocese of Oklahoma acquired control of a hospital and began a home for the aged on September 24, with acceptance of the Jane E. Phillips Hospital of Bartlesville as a diocesan project, and approval of plans for St. Simeon's Home in Tulsa.

St. Simeon's Home has for years been in the planning stage under the leadership of the Rev. Dr. E. H. Eckel of Tulsa's Trinity Church. Now property has been bought and building will begin this fall. With funds raised in Tulsa and a gift of the diocesan woman's auxiliary, development of 22½ acres on Tulsa's north side has begun, with plans for a central apartment building and a number of surrounding cottages. First unit will be built by Dr. and Mrs. Eckel as their home, to be occupied after Dr. Eckel's retirement as rector of Trinity Parish on November 1. Other cottages and apartments will be built by individuals and similarly deeded

to the diocesan home, with funds to be raised for the central building.

In Bartlesville, the \$2,250,000 Phillips Hospital built in 1952 by the Phillips Foundation, passed to diocesan control and sponsorship with the appointment of Bishop Powell of Oklahoma and an additional diocesan representative to the board of five incorporators. One member is Mrs. Henry E. Gray of Tulsa, an active Churchwoman and niece of the late Waite Phillips, who proposed the gift to the diocese. An ultra-modern and beautifully furnished hospital, the facilities include a nurses' home which is not in use and can

be converted to a 25 bed nursing home. As such it will be coördinated with the St. Simeon's Home facilities, providing care for those no longer able to move about.

The new projects mark a return for the diocese, for the Episcopal Church founded the first hospital in Oklahoma. All Saints' Hospital in McAlester, founded before the turn of the century to care for railroad men and industrial workers, served in southeast Oklahoma until public and railroad hospitals filled the former need, then passed out of existence, as its facilities became antiquated.

B R I E F S

Church of the Ascension, Montgomery, and a former missionary to Cuba.

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TWIN MEMORIALS: Dioceses of Chicago and Virginia will memorialize General Convention with identical proposals for establishing a joint commission to "survey and assess the missionary enterprise of this Church, its administration and promotion, and report to next General Convention as to how this Church can more faithfully fulfill her vocation as a witnessing and missionary Church." Proposal, which will be made to the House of Bishops, would set up a commission of four bishops, four priests and four laymen. There was no rejoicing in the Church's top missionary command when these memorials were made public.

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IMMOBILE EPISCYTERIAN: The Rev. Maurice McCrackin, pacifist Presbyterian minister in Cincinnati, achieved considerable publicity recently by refusing to walk to court to face charges of income tax evasion. Mr. McCrackin has been on strike against the income tax because he doesn't want to support war measures. On September 12, officers carried him before the U. S. Commissioner for a hearing on the case. On September 26, he again refused to come to a hearing, and authorities had not, at press time, decided what to do about it. Mr. McCrackin is pastor of the combined Presbyterian-Episcopal church known as West-Cincinnati-St.-Barnabas.

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PERSONAL: Wilton B. Persons, who replaced Sherman Adams as President Eisenhower's chief of staff, is an Alabama Churchman. One of his brothers is the Rev. Frank S. Persons, Jr., curate of the

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NO DEVIL'S COMMISSION: Proposal for formation of a theological commission on demonology was rejected recently by the lower house of the Convocation of Canterbury. After the proposal's defeat, the Rev. Canon E. G. Burrough declared that many people in mental hospitals were possessed of demons rather than diseases of the brain.

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MOST ISOLATED? Candidate for the title of the most isolated parish in the Episcopal Church (and possibly the Anglican Communion) is the Church of St. John the Divine, Agana, Guam. The Rev. Richard H. Baker, vicar, believes that his nearest ecclesiastical neighbor is on Okinawa, 1400 miles away. He reports that in its first 13 months of life, St. John's has had 36 baptisms and 26 confirmations.

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LABOR EDITOR: Churchman Robert Pace has been named editor of the Durham (N.C.) Labor Journal, official AFL-CIO publication. He is regional representative of the American Church Union.

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SHOP NOTE: A news story is often without honor in its own shop, as witness last week's revision of the LC masthead, where we listed Alice Kelley as managing editor, Nancy Koehler as copy editor, and Lila Thurber as editorial secretary. Actually, the gals have been holding down the assignments without the titles for some months, and the listings imply no change in responsibilities. Alice, incidentally, is a veteran LC staffer, having had various positions, including the managing editorship, before. Nancy is a newcomer to journalism, and Lila has been trying to impose order on chaos in our office for more than a year. These three, along with Jean Drysdale, Fr. Lightbourn and Martha Prince, are holding down the Milwaukee fort while the rest of the editorial staff basks on the beaches and coughs in the smoke-filled rooms of Miami Beach.



Jane E. Phillips Hospital, now sponsored by diocese of Oklahoma.

Relief to Far East

Church World Service has rushed large supplies of clothing, food, and medicine to two Far East disaster areas where heavy rains and resulting floods have swept away homes of more than 60,000 persons. Residents of these areas, one north of Lahore in West Pakistan, and the other in the Han River area near Seoul, Korea, also received \$30,000 in aid, with an additional emergency grant of \$25,000 for the erection of 50 permanent concrete-block dwellings to house flood victims.

Church Union in Canada

by the Rev. SPENCER H. ELLIOTT, D.D.

The General Council of the United Church of Canada (an amalgamation of Methodists, Congregationalists, and a portion, but by no means all, of Canadian Presbyterians), at its 18th biennial meeting, expressed disappointment at the meagre results of 15 years of discussion with representative Anglicans. Although it was stated that its own rank-and-file members had been lukewarm toward any scheme of Church union, the official report laid the blame at the Anglican door, and claimed that "the next move is now squarely up to the Anglicans."

The atmosphere was improved the next day, when the Most Rev. W. L. Wright, metropolitan of the Province of Ontario, brought fraternal greetings from the Anglican Church. He reminded the Council that the chief need of the Christian community was not more organization but more devotion to our Lord Jesus Christ. "The nearer we draw to Christ," he said, "the nearer we draw to one another." He gave his own opinion that in matters of organic unity it was better to go slowly and gain support at all levels.

His speech won a respectful response from the newly-elected Moderator of the United Church.

Russians and WCC

The Russian Orthodox Church is planning a full schedule of contacts with the World Council of Churches pending its decision to become a member, says Dr. Franklin Clark Fry, chairman of the Central and Executive Committees of the WCC. He said the Russian Church will confer with seven other Orthodox bodies in eastern Europe before it makes the final decision on joining.

The Russian Church has agreed to send two or three of its leaders to World Council headquarters in Geneva, Switzerland, to confer with senior staff members there, and learn how the WCC operates.

According to Dr. Fry, a bishop or professor of theology of the Russian Church will be invited to lecture at the Council's Ecumenical Institute at Bossey, near Ge-

neva, and Russian Orthodox are also being invited to review and comment on World Council documents as they are being produced. He also disclosed that the Moscow Patriarchate is planning to begin a news service in October or November, which will be published in English and Russian.

Committees Scrapped

The Rev. Philip T. Zabriskie, director of the Church's Division of College Work, has been reelected Executive Committee Chairman of the United Student Christian Council.

The Council, a related agency of the National Council of Churches, voted to undertake a six-year study and teaching project, "Life and Mission of the Church," and committed itself to hold within the next few years several hundred campus-based ecumenical study retreats dealing with the challenge of the world to the life and mission of the Church today.

It also approved a \$90,000 budget to support itself for the coming year, and adopted a plan to raise the money by scrapping five long-established committees and their projects.*

In other actions, the Council gave formal approval to a proposal to unite the USCC with the Student Volunteer Movement and the Interseminary Committee, making them one organization, and also endorsed the raising of \$100,000 for support of the World's Student Christian Federation.

Big Loan, Big Building

Contracts for a loan of \$12,650,000 have been signed by the New York Life Insurance Co. and the Interchurch Center, Inc., for the construction of a 19-story headquarters building in New York City.

Now under construction on Riverside Drive at 120th Street, the air-conditioned building will cover an entire block and provide space for 3,000 employees. Thirty-seven Church bodies will utilize the center either directly as lessees of space or indirectly in their coöperative ministries through the National Council of Churches and such other agencies as the World Council of Churches.

The site was provided on a 99-year, rent-free lease by John D. Rockefeller, Jr., who also contributed \$2,650,000 to the project through the Sealantic Fund. In addition to the first mortgage, the center corporation has arranged loans from various investing beneficiary agencies totaling \$4,500,000. Capital fund gifts to be received are expected to total \$1,500,000.

Cornerstone laying is scheduled for October 12. [RNS]

*The committees eliminated are Social and Political Affairs, Study Department, Ecumenical Advisory, World's Student Christian Federation Affairs, and the University Commission.

New Church School?

The diocese of California has set the machinery into motion to make historic San Rafael Military Academy in San Rafael, Calif., an institution of the Church. The school's board of directors has asked the Church to consider taking over management of this institution, which has always been able to support itself and "make money besides," a director said.

The Rev. Henry B. Getz, rector of St. Paul's, San Rafael, and Albert Agnew, Jr., of Terra Linda, Calif., were elected to the board of directors recently. Other Churchmen already on the board include John K. Taylor of San Rafael and Roy Ichab of Mill Valley.

No changes are anticipated in the operation of the academy other than the possible employment of a chaplain and the inclusion of courses in sacred studies in the curriculum.

Bequest to Students Preparing for Priesthood

After Mrs. Clementine McElroy died on August 10, her will showed her lifelong love for the Church in the form of several generous bequests.

The income from a substantial part of her estate is specified for assistance to young men studying for the priesthood. The exact amount is not yet known.

Among other bequests are \$2,500 to Trinity Church, Alpena, Mich. (where Mrs. McElroy was raised), and another \$2,500 to its Woman's Auxiliary. A \$1,000 gift goes to Old Mariners', Detroit. Mrs. McElroy formerly lived in Detroit and was a loyal member of the Cathedral of St. Paul there.

Anonymous \$200,000

Recent receipt of an anonymous gift of \$200,000 brings the General Theological Seminary Building Fund near the halfway point toward its goal of \$3,500,000. Half of the gift was in memory of the Rev. Alexander Keller of the class of 1877. Other parts were designated as initial sums to establish funds in memory of the Rev. Drs. Hughell E. W. Fosbroke, Burton S. Easton, and Marshall B. Stewart.

Science in Sunday School

Men of science are leading the Church school program at the Church of the Holy Communion in Memphis, Tenn. The superintendent is Richard R. Overman, Ph.D., professor of Clinical Physiological Laboratories of the Institute of Clinical Investigation, University of Tennessee, Memphis. He is presently working on a research project for the U. S. Army concerning radiation effects.

Working with him in the Sunday school, which numbers over 1,100, is Dr. Fontaine S. Hall, practicing pediatrician, and a perpetual deacon on the parish staff. He supervises the lower school, and is instructor of one of the parents' classes in the Church school program.

Under the Sunday school program experiment, sixth grade children and their parents have been placed in the same class.

"It looks like a natural," said Dr. Overman. "Discipline problems have been solved. Sunday school attendance of parents has improved, and everybody, youngsters and adults, have been listening to the teachers with renewed interest."

Corporate Communion

For the first time a national Corporate Communion for Churchpeople in the academic community will be held October 15. College students, teachers, and administrators are invited to gather at the altar to dedicate themselves in their vocations to the service of God and the mission of the Church on the campus. The Communion service was suggested at a meeting of the National Canterbury Association and was approved by the House of Bishops. It will be an annual event.

Trial Year for Vocation

Out of 189 young people who have received Rockefeller Theological Fellowships in the first four years of the program, 22 have been from the Episcopal Church. The fellowships provide a "trial year" during which a college graduate who is not planning on entering a seminary but who is willing to consider the ministry as a vocation seeks to determine whether this vocation is the right one for him. (This means, in the case of a Churchman, that he must not be a postulant for Holy Orders while in the program). He may attend any accredited seminary.

Churchmen who have received the Fellowships for this year are:

Thomas M. Anthony, University of British Columbia, from Vancouver, British Columbia, at General Theological Seminary; John P. Davis, Jr., Amherst College, from Nashville, Tenn., Union Theological Seminary, New York City; Charles R. Gregg, University of Texas, from Houston, Texas, at Harvard Divinity School; LeRoy Riddick, Princeton University, from Memphis, Tenn., at Episcopal Theological School; Donald L. Robinson, Yale University, from Buffalo, N. Y., at Union Theological Seminary, New York City; Peter F. Smith, Denison University, from Shaker Heights, Ohio, at Harvard Divinity School; Harry V. Wappler, Northwestern University, from Park Ridge, Ill., General Theological Seminary.

Those desiring to compete for an award for next year must secure nomination by a clergyman or college faculty member by December 1. Office of the program is at 163 Nassau St., Princeton, N. J.



This "eleventh commandment" sign was placed in front of Epiphany Church, South Haven, Mich., by the Rev. Richard G. Baker, rector (shown above), who hopes it will have the desired effect.

For Shoppers and Merchants

Located in Wilmington, Delaware's downtown business district, St. Andrew's Church has inaugurated noon weekday services especially designed for shoppers and merchants. The vestry of St. Andrew's, concerned with the inactivity in the church's own "front yard" appropriated \$1,000 to publicize the services. In order to appeal to a wider cross section of the public, a different type of service was planned for each day.

Panama Honors

One of Panama's highest decorations, the Order of Vasco Nunez de Balboa, has been awarded by the Panamanian government to Miss Claire E. Ogden, missionary in the Panama Canal Zone since 1926. The decoration was given in recognition of her contribution to the welfare of Panama's children through work at the Bella Vista Children's Home, Ancón, where she is housemother.

Office Building

After years of saving toward an office building and twice rejecting preliminary building plans as too costly, the St. Francis Boys' Homes of Salina, Kan., have just made the winning bid for the fire-proof modern Dunbar grade school building near downtown Salina. The building will house the five departments of the St. Francis offices, including the staff training school. The Dunbar building became available when its colored pupils were scattered through other schools.

Prayer Cards

Thousands of pray-for-peace cards are being mailed from St. Thomas Church, Neenah-Menasha, Wis., to all families in

the area. Designed for use on dining tables, the cards carry prayers for "The Peace of the World" and for "The Family of Nations." Explaining the program, the Rev. Thomas K. Chaffee, rector of St. Thomas, said "The American freedom to pray is one which we must exercise daily, for if we exercise it we will never lose it."

Provision for Guests

The 26 year-round communicants living in the vicinity of Estes Park, Colo., have raised funds for their new church, St. Bartholomew's, which seats 300 persons. Dedication took place on August 25, with Bishop Minnis of Colorado laying the cornerstone and celebrating Holy Communion. An estimated 500 people attended.

Services have been held in Estes Park, entrance town to the Rocky Mountain National Park, since 1914. Various hotels, lodges, and schools have been used. The new St. Bartholomew's will adequately accommodate the larger congregations of the summer months.

Composers Competition

St. Mark's Church, Philadelphia, Pa., announces its fourth composers competition with a prize of \$200 to be awarded for a four-part setting for mixed voices of a mass, without creed, in English.

Judges for the entries will be Leo Sowerby, Paul Callaway and the Rev. John Norris. The winning work is to be published by H. W. Gray & Co. and will be given its first performance on April 25 (the Feast of St. Mark).

The competition closes December 31, 1958. Further information may be obtained from the choirmaster, Wesley A. Day, 1625 Locust St., Philadelphia 3, Pa.

JAPAN

Atomic Research Institute

The Yokosuka Municipal Assembly has approved a plan of St. Paul's University, Tokyo, to build an atomic research institute on the site of Camp McGill, recently released by U.S. security forces.

Construction work will be started immediately, according to the *Japan Times*, and is expected to be completed in about a year. It is hoped by university officials that General Convention will approve a recommendation of the Joint Commission on the Peaceful Uses of Atomic Energy that the Church make a gift of a reactor to the university for use by the institute.

Dr. Masatoshi Matsushita, president of St. Paul's, was expected to arrive in Miami Beach, Fla., on October 4, to visit General Convention.

REPORT FROM ENGLAND

by the Rev. DEWI MORGAN

Episcopal Invalids

The Bishop of Birmingham, the Rt. Rev. J. Leonard Wilson, is at present in St. Thomas' Hospital, London, undergoing an operation for a varicose vein. Bearded Dr. Wilson, with his experiences of "conflicts between the nations" as a



wartime prisoner in Singapore, made a considerable impression at the recent Lambeth Conference by his passionate devotion to truth and his liberal views.

The Bishop of Johannesburg, the Rt. Rev. Ambrose Reeves, is hospitalized in Johannesburg with a fractured thigh, the result of a fall shortly after he returned from the Lambeth Conference.

The Bishop of Gambia, the Rt. Rev. St. John Pike, has now left a hospital at which he had a leg operation.

State Godparent

From this side of the Atlantic it would appear that one of the major differences between the Church in England and the Church in America is in the relationship with the State. Americans, so we are led to believe, like to keep the two very separate. Perhaps a recent letter in the *London Times* will give them further food for thought.

A letter in the *London Times*, be it noted, carries its own almost sacred aura. Not for nothing has the 'Thunderer' built its reputation. The Rev. Canon C. A. H. Lowe of Smethwick near Birmingham has recently attained its pages with this:

"The Ministry of Education, under the Act

of Parliament making religious instruction an obligation in its schools, has virtually taken over the role of godparent. The religious upbringing of children is assured both by direct instruction and by its Christian influence . . . in the schools. There can, therefore, be no ground for refusing the baptism of infants."

To put in the context of the letter: The Bishop of Birmingham, Dr. J. Leonard Wilson, recently received a petition signed by 667 people asking him to remove the Rev. John Grimwade, vicar of St. Mark's, Smethwick, from his benefice. Mr. Grimwade's offence, in the eyes of 667 people, was that he had refused to baptize babies in the parish until the parents understood the meaning of the baptismal service. Mr. Grimwade believes, as do a very large number of English clergy, that if parents are not practicing Churchpeople and if there is no indication that they intend to see that the baptismal promises are kept, suitable steps should be taken. His first suggestion is that godparents could be chosen from among practicing Church-folk. But sometimes parents resent this. He then feels obliged to withhold administering the Sacrament until some change of heart can be gained.

The Bishop of Birmingham has given his firm support to Mr. Grimwade. He has told the organizer of the petition:

"I could not get rid of Mr. Grimwade if I wanted to, and far from ever wanting to I feel that he is doing a magnificent piece of work. I have no power to get rid of an incumbent except in the case of a breach of moral law or gross neglect of duty. Canon Law says that if a parson refuses to baptize according to the rules of the Book of Common Prayer he can be suspended for three months.

"Mr. Grimwade has never refused. In some instances, there can be an appalling ignorance of the meaning of the service, and he has merely deferred until such time as it is understood.

"In this particular case Mr. Grimwade has the backing of his parochial church council, and I have had resolutions from St. Alban's, St. Paul's, and Holy Trinity, wholeheartedly in support of him. He is merely trying to implement the recommendations of Convocation."

So the discussion continues. But this is not a sensational story nor does it describe any unusual, unprecedented event. It merely tries to offer food for thought. Can the State be a godparent? The question, surely, is rhetorical.

Varia

The Bishop of Brechin, Dr. Eric Graham, has announced that he is to retire in January. In his diocesan letter he says that by the end of the year he will have passed his seventieth birthday and that itself rings a warning bell. Brechin is in Scotland.

Canon Thomas Edward Jones who went to Australia in 1924 as a missioner in the

Bush Church Aid Society, has been appointed Bishop of Willochra in succession to Dr. Richard Thomas who died while in England for the Lambeth Conference. His Australian diocese covers 300,000 square miles.

Paul Robeson is to sing at the evening service in St. Paul's Cathedral, London, October 12. There is to be a collection for the South African Treason Trial Fund.

Post-Lambeth

This year's annual conference organized by the Oversea Council of the Church Assembly concerned itself with a follow-up of the Lambeth Conference. Among the participants were representatives of the various educational and promotional departments of United Kingdom dioceses together with members of missionary society staffs.

The whole atmosphere of the conference made it clear that the 1958 Lambeth Conference Report is one of the most important Anglican documents ever published, giving the whole Church a clear 10-year plan of prayer, study and action.

Already more than 25,000 copies of the Lambeth Report have been sold, and nearly 200 prints of the Lambeth Conference 30-minute color film have been distributed.

Archbishop Marries

The archbishops and bishops who went to Lambeth managed between them to do a great variety of things while in England. Only one of them, as far as is known, got married. He is the Most Rev. James Hughes, Archbishop of Central Africa, whose new wife is Mrs. Ada Baker, a widowed schoolteacher.

The marriage, which was performed in London's East End, had an added overseas flavor from the fact that the officiant was Bishop Trapp, Secretary of the Society for the Propagation of the Gospel and formerly Bishop of Zululand.

The wedding itself was as closely guarded and as well kept a secret as any part of the Lambeth Conference while in session.

SOUTH AFRICA

A Great Blot

The Most Rev. Joost de Blank, Archbishop of Cape Town, predicted the ultimate defeat of diehard segregationists in the United States "who flout federal law or a decision of the Supreme Court."

In a press conference in Cape Town on his return from visits to Europe and the United States, the Archbishop also said he believed that "ultimately South Africa will move toward integration."

He said he had found that Americans generally regard Little Rock, Ark., and everything connected with racial conflicts in the U.S. as "a great blot on the American belief in the equality of man." [RNS]

Living and Dying

FOUR EXISTENTIALIST THEOLOGIANS.
Edited by Will Herberg. Doubleday.
Pp. 346. \$4.

This is a selection from the writings of four of the most influential theologians of the 20th century. Ordinarily, one would think of little that would connect them. But for this volume, Will Herberg, a professor of Judaic Studies at Drew University, has provided a fine introductory framework that links them very nicely indeed.

Dr. Herberg starts with definitions, reflects the more common use of the word, and then works into the term "existentialism" a novel (and in many ways a wholly valid) meaning. To embrace minds as widely varied as Jacques Maritain (a Roman Catholic), Martin Buber (a



Martin Buber: On a meeting ground with Jacques Maritain, Nicolas Berdyaev, and Paul Tillich.

new), Nicolas Berdyaev (an Orthodox Russian) and Paul Tillich (a neo-orthodox protestant), he certainly had to find a meeting ground that was well outside the area of dogmatic theology. Wisely he looked to the moral leadership of these men and, as one might suspect, found in them similar concerns and similar solutions to the really basic problems of living and dying.

In effect, each of these men has rejected the false gods plaguing so many contemporary thinkers. Herberg considers this rejection their common existentialism and makes a good case for it in his Introduction.

But the four men still speak best for themselves. *Four Existentialist Theolo-*

gians is a difficult but rewarding anthology of four very different writers who prove in their separate lives and works that true greatness all seems to share part of one immense and continuing revelation.

ROBERT H. GLAUBER

INTRODUCING NEW TESTAMENT THEOLOGY. By Archibald M. Hunter. Westminster Press. Pp. 160. \$2.50.

New Testament Theology is a discipline that has been much cultivated in recent years in Germany. It seeks to trace the development in the New Testament of the various theological concepts found therein.

Archibald M. Hunter, who is Professor of New Testament at the University of Aberdeen, Scotland, has aimed in his *Introducing New Testament Theology* to provide "a short and simple Introduction to a very big subject." This he does by treating in Part One of "The Fact of Christ," in Part Two of "The First Preachers of the Fact," and in Part Three of "The Interpreters of the Fact" (St. Paul, St. Peter, the Author of Hebrews, St. John).

This simple and clear-cut arrangement does, I think, greatly assist the student who has been wrestling (as this reviewer had been doing) with the ponderous tomes of Bultmann and Stauffer to see something of the overall picture, while others will find *Introducing the New Testament* a most useful volume in its primary intention of an "introduction."

Dr. Hunter's critical position is fairly described as "conservative" — certainly in comparison with Bultmann.

FRANCIS C. LIGHTBOURN

In Brief

THE NEW TESTAMENT IN MODERN ENGLISH. Translated by J. B. Phillips. Macmillan. Pp. xiv, 575. \$6. J. B. Phillips' well known translation, into modern speech, of the several books of the New Testament, brought out *seriatim* 1947-1957, now available in one volume, with Foreword by the translator.

A PARENT'S GUIDE TO CHILDREN'S READING. By Nancy Lerrick. Doubleday. \$2.95; Pocket Books (paperback), 35 cents. For parents and teachers of boys and girls under 13. Sponsored by National Book Committee, Inc. Appears to cover subject from every conceivable angle, from "How to Buy an Encyclopedia," to "What About the Comics?" Treats of reading in general, though a few religious books are mentioned.

THE APRON-POCKET Book of Meditation and Prayer. By Anonymous Compilers. Foreword by Cynthia C. Wedel. Seabury Press. Pp. 89. Loose-leaf binding, \$1.50. A wide selection of prayers and material

for meditation, adapted for use at odd moments (as in the kitchen). Designed to fit into an apron pocket.

THE POWER OF HIS MIGHT. By George Bean, Chaplain, U.S. Military Academy, West Point, N. Y. Pp. 98. Sermons preached to class of 1958, U.S. Military Academy, by their Chaplain. No price given, but available presumably from author. *The Armor of God* (sermons preached to class of 1957), by same author, available from Morehouse-Gorham.

MARTY MANN'S NEW PRIMER ON ALCOHOLISM. How People Drink, How To Recognize Alcoholics, and What To Do About Them. By Marty Mann. Rinehart. Pp. xiii, 238. \$2.95. A new edition, "almost entirely rewritten," of a work originally published in 1950. Mrs. Mann, who herself recovered from alcoholism in 1939, founded and became Executive Director of the National Council on Alcoholism.

PILGRIM PARSON. The Life of James Herbert Bainton (1867-1942). By Roland H. Bainton. Thomas Nelson. Pp. 166. \$3.50. Roland H. Bainton, Professor of Ecclesiastical History at Yale Divinity School, in *Pilgrim Parson*, writes the life of his father, a Congregational pastor — because he "wanted to write it."

Books Received

THE CIVILIZATION OF THE RENAISSANCE IN ITALY. Volume I. By Jacob Burckhardt. Introduction by Benjamin Nelson and Charles Tinkaus. Harper Torchbooks (TB 40). Harpers. Pp. xxxv, 278. Paper, \$1.35.

THE CIVILIZATION OF THE RENAISSANCE IN ITALY. Volume II. By Jacob Burckhardt. Harper Torchbooks (TB 41). Harpers. Pp. xv, 279-516. Paper, \$1.35.

DYNAMICS OF FAITH. By Paul Tillich. Harper Torchbooks (TB 42). Harpers. Pp. viii, 184. Paper, 95 cents.

THE AUTHORITY OF THE BIBLE. By C. H. Dodd. Harper Torchbook (TB 43). Harpers. Pp. x, 306. Paper, \$1.60.

THE GOTHIC IMAGE. Religious Art in France of the Thirteenth Century. By Emile Male. Translated by Dora Nussey. Harper Torchbooks (TB 44). Harpers. Pp. xxiv, 414. Paper, \$1.95.

STUDIES IN ST. MARK'S GOSPEL. By A. T. Robertson. Revised and Edited by Heber F. Peacock. Broadman Press. Pp. ix, 184. \$2.50.

LINCOLN FINDS GOD. By Ralph G. Lindstrom. Longmans. Pp. vii, 120. \$3.

THE RESTORATION OF MEANING TO TEMPORARY LIFE. Christian Faith Series. By Paul Elmen. Doubleday. Pp. 194. \$3.95.

BREAKING BREAD TOGETHER. Edited by Elaine Sommers Rich. Herald Press, Scottsdale, Pa. Pp. 391. \$3.

ESSAYS IN MORAL PHILOSOPHY. Edited by A. I. Melden. University of Washington Press, Seattle. Pp. xii, 216. \$4.50.

NATURE, MAN, AND WOMAN. By Alan W. Watts. Pantheon. Pp. xii, 209. \$3.95.

THE BIBLE WAS MY TREASURE MAP. By Paul Ilton. Julian Messner. Pp. 254. \$5. [Archaeological Adventures in the Holy Land.]

NORMAN VINCENT PEALE Minister to Millions. A biography by Arthur Gordon. Prentice-Hall. Pp. 311. \$4.95.

No Ease In Zion

Text of an address to the Opening Service of General Convention

By the Most Rev. Henry Knox Sherrill
Presiding Bishop

With full hearts we thank God for many blessings vouchsafed to us. Last year the 350th anniversary of the expedition to Jamestown was celebrated. We recalled that first Communion Service held under a piece of canvas by Chaplain Hunt on the Virginia shore. Since that simple beginning with the help of God our branch of the Church of Christ has grown with a membership in the millions, in every state and overseas. We remember with gratitude the countless number of Christian men and women of every generation who, strong in the Faith and deeply consecrated, have made possible the continued life and growth of the Church. Surely ours is a great tradition and a sacred trust. We in our day must measure up to the opportunities and the responsibilities which press upon us from every side.

Of many matters to come before this Convention, I would mention three. First the proposals in regard to the Church of South India. It is not my intention to discuss these in detail but to make one point only, namely that these proposals are the result of a long and painstaking process. The Convention of 1955 authorized me to appoint a committee to visit India. After the most careful consideration I chose a representative group, weighted, if any way, on the conservative side. The committee brought a unanimous report to the General Convention's Ecumenical Commission which is truly representative of thought within our Church. The Commission in turn asked the advice of a distinguished committee of theologians who made unanimous recommendations. Now the Commission brings its own recommendations based upon these studies to the Convention. Here, therefore, we have before us a conscientious report in line with actions taken by five other Churches of the Anglican Communion; the Churches of England, Wales, Ireland, the Episcopal Church in Scotland, and the Church of India, Pakistan, Burma and Ceylon. I mention these simple facts in order that the report may be considered in the proper setting.

The Needs of Today

Secondly, I would ask the most serious consideration of the report of the Com-

mission on the Organization and Structure of the General Convention. I do this because the report of a similar commission made nine years ago received scant attention. We must realize that a convention planned many years ago by a small Church in a new nation may not meet the representative needs of another day. All of us must surely wish to see the General Convention function as effectively as possible as the voice of the whole Church.

Cost of Living

Thirdly, I turn to the matter of the budget for the next triennium and the problem of the Capital Needs of the Church. Apprehension has been expressed by some because the National Council has asked for an annual increase of approximately two million dollars, from seven to nine million dollars. It is not possible for me in the time allowed for this address to discuss details. I must confine myself to a few general observations. A valid increase, because of open doors of missionary opportunity, could well be asked. But the hard fact is that in general, due to the increased cost of living at home and abroad, this increase is mandatory in order for us to stay where we are. Everyone engaged in any enterprise of business, education, philanthropy, or church work on a parochial level must recognize the reality of the present inflationary situation. The National Council has the unquestioned duty of presenting the needs of the Church to the General Convention. As I have suggested, this has only been done to a limited degree, for the vital needs of the Church call for very much more. This is simply a reasoned minimum budget. By the same token the General Convention has the duty to tell the facts to the whole Church, else how can people be expected to respond if they do not know. Let me ask some pertinent questions. Is there anyone in this Convention who questions the need of this budget so far as our work is concerned? Is there anyone who thinks that in the light of the Christian Gospel any one of us or all of us together are doing all that we can? Is there anyone who doubts that we have the potential means in our Church to respond to a much

greater extent? A faltering, timid leadership on the part of either the National Council or of the General Convention gives the case away before we start. A convinced and enthusiastic leadership can lift the Church to new heights of sacrifice and of endeavor.

The Capital Funds situation is in the same category. Let me simply state that in the budget there is no provision for these needs. The only substantial means we have of keeping our structure intact and of new building is through undesignated legacies — an uncertain source at best. We must face this issue realistically. Obviously overseas districts have no resources of their own, nor have many areas within our own country. In the past we have met recurring crises by special campaigns such as the Advance and Reconstruction Fund and later the Builders for Christ. It seems wiser to face this problem on an annual basis. With the extent of our commitments, the amount asked is all too small. It gives me considerable pause to learn that the United Presbyterian Church, not far from us in size, has recently adopted for overseas work alone an annual budget of eleven million dollars. In comparison with the plans of other Churches, our suggested program is all too limited.

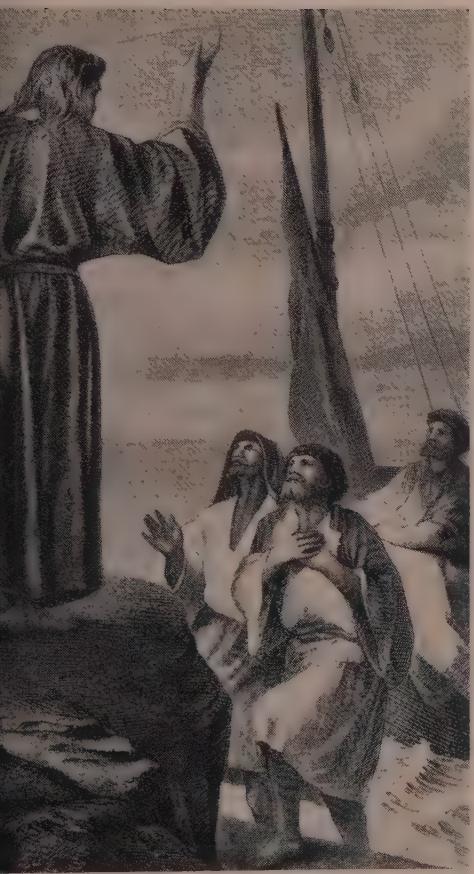
Separately or Together?

An important and recurring topic pertinent to program and budget is the character and texture of our Church organization and life. Are we a loose federation of dioceses and districts or are we a national Church? The decision that we are a national Church was made in the formation of the first General Convention and has been constantly reaffirmed, notably in the Conventions of 1919, 1922, and 1925. Of one thing I am certain after a long experience. Only together can we meet the changing conditions of our time. Separately, progress will be uneven and sporadic. The time may come with the growth of the Church when decentralization may be in order, but at the present we need the dynamic support of an unified program decided by democratic processes. I hear occasional voices describing the National Council as a bureaucracy. Nothing could be further from the fact. Since I have been president of the Council there have been approximately 90 members of the National Council, of whom 51 are members of this Convention. This does not include the rapid turn-over in membership of depart-

**Bishop Sherrill calls upon the last
General Convention over which he will
preside to give special attention to:**



- **The Ecumenical Commission's proposals on South India.**
- **The report on Organization and Structure of Convention.**
- **The budget and capital needs of the Church.**



RNS

"At the best the Church is the fellowship of those who in some way have been with Jesus."

ments outside of the National Council itself; of the staff of officers only six were in office in 1947. In other words staff, Council, departments represent a constantly changing stream from the whole Church. As I look back, on the whole, I would not know where to find more able and devoted servants of the Church. They are your representatives, nothing more or less.

Again, once in a while I hear suggestions that we must not advance, but, as it is put, "wait to consolidate our position." I am reminded of the kindly old

lady who always spoke well of everyone. Her daughter said to her one day, "I do believe that you would say even a good word for the Devil." To which the quiet reply came, "Well, he is industrious." Today the forces of evil are on the march. If there was ever a time when we could afford to have ease in Zion, it is certainly not now. Only the most convinced and resolute Christian Faith expressed in sacrificial action will suffice.

Resolutions and Salvation

This summer as you know, I have been attending sessions of the Lambeth Conference and of the Central Committee of the World Council of Churches. I have been interested to compare these with our own Convention. Functions of course are different, for our General Convention must make definite decisions for the coming triennium. In the space of 12 days there are many essential household duties to perform. Yet when that has been admitted, it is true of Lambeth and of the World Council especially, that there is apparently a deeper concern for the many world problems which confront all mankind. The matters of world peace, of the use of nuclear power, of racial tension, of the family, to mention only a few, must engage our attention as a Christian Church, for they concern the welfare of men, women, boys, and girls who are the children of God. Associations of manufacturers, labor unions, veterans' groups, welfare organizations express their views. I make no claim that the members of the Christian Church are endowed with special gifts of worldly wisdom. But I do not hesitate to say that true Christians view all of life in the light of the eternal truths of the Gospel. The question for us has not to do with popular appeal, with contemporary compromise, but with the will of God in so far as we can know it. No one claims that resolutions of the General Convention are generally necessary for salvation, but many people are con-

fused and they have a right to look to their Church for spiritual guidance. Let us live in no ivory tower of irrelevance, but with the help of God try to face realistically the problems of our day from the point of view of eternity.

It is of the essence of our Faith to stress the Church, with its long tradition of thought and practice. "I believe in the Holy Catholic Church" is a cardinal tenet of the Creed, with the emphasis upon the fellowship of faithful people. With this I am, of course, in convinced agreement. But I am inclined to believe that without lessening in any way the significance of the Church, we must stress an equally vital and even more primary aspect of the Gospel, namely the personal confrontation of the individual with the living Christ. Certainly this was true of the first disciples as they met our Lord by the Sea of Galilee. They were deeply moved, and forsook all to follow Him. Such has been the experience of countless men and women of every clime and race in all the years of the history of the Church. This fact is seen in the lives of great leaders as St. Augustine, as in the experience of simple men and women, who have found in Christ their constant inspiration.

Whatever else the Church may be, at the best the Church is the fellowship of those who in some way have been with Jesus. Here is the basis of evangelism. We are too apt to talk to people in terms of membership in a particular parish or of joining the men's club or the women's guild, and to speak even of baptism and of confirmation in terms of organization. Although often misused and sometimes debased, there is nevertheless a deep meaning, in the words, "decision for Christ."

Shallowness Manifested

We are called as Christians, bishops, clergy, and laity alike, first of all to preach Christ. That we so often fail to do so is a manifestation of the shallowness and timidity of our own spiritual experience. So we content ourselves with lesser if not unimportant matters. Here is room for repentance and amendment of life. There is a world largely pagan to be won to Christ. This can only be undertaken as we are spiritually on fire with a conviction born of companionship with our Lord.

At the outset of this address I spoke of our thankfulness to God for the heritage which is ours. With this gratitude there must be a note of deep humility. The Church is not ours but Christ's. In our work of revision of canons, in the consideration of budgets and programs, in the choice of leadership, especially in our common worship, let us never forget Him whose glory we behold as of the only begotten of the Father, full of grace and truth, and who today as of old says, "Follow me."

Let Him Be a Bishop

The Church's chief bishop should be a man who lives the life of a bishop. He should have the leadership of a body of priests. He should visit parishes that have trouble meeting quotas. He should confirm, ordain, and preach on the personal application of the Christian Faith to the lives of lay people.

This continuing life as a diocesan would give the Presiding Bishop fresh insights into the problems of his brother bishops and should enrich his role as presiding officer of the House of Bishops. His continuing contact with the life of parishes should enrich his understanding of the problems with which he must deal as president of the National Council.

There is a head-on conflict between this proposal and the concept of the Presiding Bishop as the administrative chief of the national headquarters staff. But no hallowed tradition binds the Church to that concept. The Church has already redefined the position of Presiding Bishop several times, and it is certainly free to do so again.

We believe that the Church will be greatly the gainer if it decides to free the Presiding Bishop of the responsibility for administrative detail. This task could well be delegated to some competent priest or layman, not only to allow the Presiding Bishop to function as a bishop, but also to allow him the time and peace in which to meet the pressing and heavy duties that inevitably fall to him as the spiritual leader, spokesman, and chief strategist of the Church.

We are not urging a return to the past practice, under which the Presiding Bishop remained bishop of his old diocese. Under modern conditions, even with the administrative burden lightened, the office has become too great a one for that plan to work well.

Instead, we think the Church should set aside a primatial see for the Presiding Bishop — a small diocese making small demands upon him, but still making normal demands on that small scale. One way of providing such a see would be to give the Presiding Bishop charge over a small group of parishes in what is now the western end of the diocese of Connecticut. As a practical matter, this area includes the Presiding Bishop's home and the complex of offices and conference center in and around Greenwich. As a matter of tradition and sentiment, Connecticut is the diocese which first possessed a bishop.

There has been widespread discussion of the desirability of making the Presiding Bishop an archbishop. We personally would favor this step, but we don't think it is the central issue. What is central is to make the Presiding Bishop truly a bishop among bishops, living a bishop's life, facing a bishop's problems.

A secondary, but we think valuable, result of the

change proposed would be a greater freedom of choice for General Convention. Instead of having to give very substantial weight to the administrative abilities of men under consideration for election as Presiding Bishop, Convention could select whichever bishop had the qualities of broad leadership, spirituality, and scholarship which the newly defined office would call for. National Council could, at its leisure, look for an executive vice president who was a master of the techniques of administration.

We think it far more likely that both jobs could be well filled if they were divided than if they were to remain united.

Talent Representation

We favor the proposal of the Joint Commission on the Structure and Organization of the General Convention [L. C., July 27] to give the large dioceses larger delegations at General Convention.

A diocese like New York or Los Angeles has more than 10 times the lay membership of, say, Eau Claire or Lexington. On the average, the larger diocese will produce more men with the kind of special talents and knowledge that are useful in a Convention deputy than the smaller diocese. A semi-proportional representation scheme such as the Commission has put forth is, therefore, likely to bring a larger number of exceptionally capable people into the deliberations of General Convention.

On another proposal of the Commission, we agree with the stated principle set forth, but we disagree strongly with the proposals offered in support of that principle.

The Commission proposal leaves intact the principle that a vote by orders may be called for. When such a vote is taken, the delegations of each order in each diocese consult and cast a single vote. The priests of Montana, for example, cast the same single vote that the priests of Massachusetts do. The laymen of Quincy have one vote, and so do the laymen of Chicago. A majority in each order is required to secure passage of any motion on which a vote by orders was taken.

This way of voting is, we want to emphasize, the normal way. It has been so throughout Christendom generally. It has always been so in the Episcopal Church. As a matter of Convention practice, the vote by orders favors the negative, so that the negative almost always calls for it on a significant issue on which close division is expected. The voice vote, then, is no more than a short cut taken when the result of the vote is known in advance or is a matter of little concern.

The Commission report goes astray, we believe, in setting up a parliamentary obstacle to the call for a vote by orders. In the interest of saving time, the Commission report says, vote by order should be taken only on important issues, and it proposes that a

vote by orders would only be taken when this is requested by deputations from three dioceses.

This seems to us to be an extremely ill-considered proposal. Call to mind the situation that might occur. Quite suddenly, in the midst of debate, an amendment is put forward for vote. This is not a matter of scheduling and advance planning, but one calling for action on the spot. Immediately, a diocesan deputation spokesman rises and asks for a vote by orders.

What would the president do then? He may ask if other deputations wish to support the proposal. But the other deputations have not consulted among themselves. Members may, for legitimate convention reasons, be temporarily away from their seats. A hasty chairman might pause briefly and, hearing no deputation rise to support the call for a vote by orders, put the motion to a voice vote. The right to a vote by orders would, then, be over-ridden while deputations were consulting about whether to ask for it.

On the other hand, the presiding officer might acknowledge the request and declare a recess while deputations considered the question of supporting the request for a vote by orders. In this case the right to the vote by orders would be maintained, but valuable time would be lost — more time than would be lost by moving directly to the vote by orders requested by a single deputation.

In either case, the new proposal seems to us less desirable than the present procedure, and we favor the retention of the present rules on this matter.

Meditation for Miami Beach

A Church is a tower, lifting a cross against a darkening sky.

A Church is a child's dried eyes and the undried eyes of a penitent saint.

A Church is an old priest poring over his commentary and a young treasurer poring over an account book.

A Church is a word of soothing, a word of comfort, a word of peace.

A Church is a roaring shout of protest against some most respectable evil.

A Church is a catechism learned, recited, half-remembered amidst all the quick forgetting.

A Church is the soaring verse of a prophet, the soaring thought of a scholar, the vision of wholeness of a scientist looking deep into truth.

And the Church is a tired deputy, arguing for a minor change in a minor resolution at Miami Beach.

Outside is the sweep of sand and sea and sky, curved by the hand of God, revealing His glory.

Outside is the glamor of chrome and flesh and soaring stone.

Inside is only the labor, weary, unspectacular, almost unloving,

Which is still, in spite of all, part of the Church and of the near approach to the half-understood will of God.

BILL ANDREWS

INSIDE THE PARISH

by the Very Rev. William S. Lea

Evangelism—I

Last week we, in effect, asked the General Convention to call us to a new enthusiasm for evangelism. This word "evangelism," is for many people in our parishes a very uncertain one. To some it may call to mind the typical "revival preacher," high pressure methods, spiritual ballyhoo, and some other things we don't like. Sometimes words as well as people have to be redeemed.

"Evangelism" is, in fact, one of the greatest Christian words. Like many other New Testament words it has gone down hill and has lost something of its original meaning. By definition, an evangelist is a man with a message, one who must proclaim "Good News." The Gospel is the Evangel, the Good News which the Church is commissioned to share with every soul on earth. This means that every Christian and every Christian group must, above everything else, start right where they are to win souls to Christ.

Never in the great moments of her life has the Church thought of herself as an institution to be protected and preserved for her own sake. The Church is the Body of Christ to be used, as our Lord used His earthly Body, for the salvation of the world. Our Divine Saviour sent His disciples into the world to "preach the Good News to every creature" and to win souls into the Church, making disciples of them and baptizing them. Jesus said, "Ye shall be witnesses unto me both in Jerusalem, and in Judaea, and in Samaria, and unto the uttermost part of the earth."

Our world today is not so unlike the world of the first Christians as we may think. There are few persecutions here in America — yet — but in many parts of the earth today, it is becoming increasingly dangerous to be a Christian. A cold indifference to the ancient faith of our fathers has already cast its shadow across the life of Europe. In Asia, the Middle East, and behind the Iron Curtain there is open hostility. For the first time in centuries the Christian forces of the world seem to be in retreat. Men of faith still believe that the gates of hell cannot prevail against the Church of the Living God, but no one denies that ever and again the people of God have had to pass through deep waters and times of darkness.

What does this say to our parish life and to our general strategy? More than half the people of our cities have no real connection with any church or synagogue. Only a small percent of those who belong attend regularly. Of those who do attend perhaps a very small "remnant" is really dedicated to the basic purpose for which the Church exists, namely to win the world for Christ. Here, it seems to me, is where we must begin, by increasing the number of people at the heart of our parish life who are willing to accept the apostolate of the laity; in other words, to become Christian evangelists.

Findings from "Findings"

Very few of our teachers do much reading. One would suspect this from encountering the scant religious education of most of our laity, and actual contact with teachers in many parishes verifies this. There are devoted teachers who work at it, with increasing zeal. But many of them do little reading because they receive no stimulus or encouragement from their parish. True, they are given a textbook, but seldom do parishes motivate their teachers by sympathetic and continuous guidance.

Now we have our own monthly periodical, for our own leaders and teachers — *Christian Education Findings*. This, publication figures reveal, is being ordered largely throughout the Church and given to teachers. The question is, is it being read and shared? This is part of the acute problem of *communication* of our Department of Christian Education with the Church. Excellent as the messages generally are, are they getting through, are they being read, not merely by the devoted at the center (who will read anything!) but by the fringes?

Leafing Through an Issue

As I have occasionally gone through an issue at a parish teachers' meeting during the past year, for the rest of this space let me take you through the September number of *Findings*, giving quotes:

On page 4, Mrs. Hatch: ". . . a September check list which may help you look ahead through the next weeks."

"I determined to involve parents more responsibly in their children's souls," says Fr. Giddings. "What do we remember about our confirmation instruction?" [A parents group was formed.] "As members of the group grew to know and trust one another, questions common to all parents began to evolve." "We discovered how much of the material we dealt with in their confirmation class had already been discussed at home."

William Sydnor tells how he conducted a large confirmation class in Darien, Conn., using some of the new approaches and methods. "One technique was called 'listening posts.' The class was divided into four sections, each to listen for a different thing: what we agreed with; what we did not understand; what we would like to hear more about, and what was left out.

"Another procedure . . . a mimeographed opinion blank at the end of each session: Something I didn't have a chance to say; Something I didn't understand; Something I heard you say; Something I didn't want to ask out loud.

"The opinion blanks proved to be a

major teaching tool . . . the first 20 minutes dealt with the blanks." Some unusual comments on the opinion blanks:

"Did Jesus do all the things the Bible says He did, or are some of them fiction?" "Would I be losing faith in God if I wondered whether He existed?"

What Is the Seabury Series?

Dr. Hunter explains in a reprint from a brochure that the purpose of the Seabury Series is to relate the faith and heritage of the Church directly to the daily lives of children and adults.

"All teaching has a twofold nature," he said. This is "the body of learning and experience to be imparted, and the readiness of the learner to receive. In Christian education the body of learning to be taught is the Christian faith. We do not teach it in a vacuum. To enable a teacher to maintain this balance between *what* is being taught and *who* is being taught — is essential Christian theology."

Speaking of the old-style texts, Dr. Hunter said, "The average teacher who is given a prefabricated lesson, written by someone who does not know the class, can fail. The failure will not be so obvious. It will carry with it the illusion of success."

"Planning Your Year's Work" is an article to start you working, and reading, and then trying to do the same with your textbook. Write it out in your own words. Among the things to do is: cutting out pictures for a montage.

Dr. Voelcker's account of Creative Dramatics gives cases and methods you can use. "You may not get much further than 'putting on characters' but even that is worthwhile when you want to get behind the words of your story."

Teaching about General Convention, the revised fourth grade text, book reviews — all are in the September number.

Now if you are given *Findings*, will you read it through, mark it, and share with the other teachers?

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Comunions, missionary societies, or emergencies.

October

12. St. Edmundsbury and Ipswich, England
13. St. Helena
14. St. John's, S. Africa
15. Salina, U.S.A.
16. Salisbury, England
17. San Joaquin, U.S.A.
18. Saskatchewan, Canada



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Presiding Bishops Yashiro and Sherrill.

The Presiding Bishop of Japan

by CHARLES PERRY

The Most Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Seikokwai, is on the list of distinguished guests of the 1958 General Convention.

Michael Yashiro was born March 3, 1900, in a samurai family at Hakodate, Hokkaido.

Although his family was of the traditional aristocracy it possessed very modest means; and the future bishop was constrained to earn his school fees — and indeed his very living — by doing a variety of jobs, even that of once selling fish in China. However, he was graduated from St. Paul's University and then went on to complete his studies in Japan at the Central Theological College in Tokyo. Ordained deacon in 1925 and priest in 1927, he was consecrated bishop at Kobe in 1940, and elected Presiding Bishop of the Nippon Seikokwai in 1947. He married in 1923, and has nine children, several of whom are in the service of the Seikokwai.

During the war he was an outspoken critic of the government's attempt to control and use the Christian Church for political purposes. He served several months as an army lieutenant in Korea.

His foreign study and travel includes: two years of study at Kelham Theological College in England (1927-1929), a visit to China in 1938; attendance at the Lambeth Conference in 1948 and 1958; and attendance at the World Council of Churches in Amsterdam, 1948. He attended the last two General Conventions.

Bishop Yashiro received the D.D. degree from Trinity College, Canada, in 1948; and, in the same year, the S.T.D. from General Theological Seminary.



New Fall Books

THE CHRISTIAN FAMILY

By Thomas V. Barrett

Rector, R. E. Lee Memorial Church, Lexington, Va.

"With disarming honesty, charming style, and a keen sense of humor, the author talks straight from the shoulder about situations in which every married man and woman is deeply involved and in which most unmarried Christian people ought to be. This book will be to many readers a light, a joy, and an absolution."

—William H. Marmion
Bishop of Southwestern Virginia

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THE CHILDREN
THE LIFE OF THE CHRISTIAN
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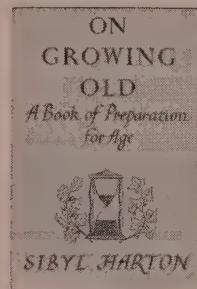
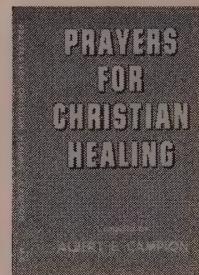
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Chaplain, House of the Holy Comforter and St. Barnabas Hospital, N.Y.C.

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IN SPIRIT AND IN TRUTH

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Professor of Hebrew and Old Testament, Bexley Hall, Kenyon College

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PEOPLE and places

To Convention Deputies

Most of you will be returning to your parishes after General Convention to face the inevitable annual Every Member Canvass. Almost invariably the canvass each year follows pretty much the pattern of the previous year's canvass, with pretty much the same results.

Before you leave Miami Beach, we hope you will visit us at Booth F-10, if you have not already done so. Many parishes have discovered the value of a Stewardship Education Program as a far-reaching replacement for the Every Member Canvass. You may find, after discussing the program with us, that you will wish to recommend to the members of your vestry that we be allowed to meet with them to discuss the program officially.

Your vestry may even wish to cancel plans for the Every Member Canvass in November in order to embark upon a total stewardship challenge at the beginning of the new year.

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Appointments Accepted

The Rev. Robert D. Battin, who has been serving as post chaplain at Fort George G. Meade, Md., will on November 1 become rector of Calvary Church, Americus, Ga.

The Rev. Ralph Cousins, formerly rector of the Church of the Advent, Marion, S. C., is now rector of St. Andrew's Church, Barberton, Ohio.

The Rev. James C. Fenhagen, II, formerly rector of St. Mark's Parish, Brunswick, Md., is now vicar of the Church of St. Michael and All Angels, Columbia, S. C. Address: 4669 Oakwood Rd.

The Rev. Lloyd V. George, formerly in the diocese of Jamaica, Church of the Province of the West Indies, is now in charge of St. Stephen's Church, Petersburg, Va.

The Rev. Edward H. Harrison, formerly director of Christian education of the diocese of Ohio, with address in Cleveland, is now rector of St. Andrew's Church, Jackson, Miss.

The Rev. Robert S. Hayden, formerly vicar of St. Luke's Mission, Farmington, Maine, and All Saints', Skowhegan, will on October 15 become canon pastor of Grace and Holy Trinity Cathedral, Kansas City, Mo. Address: 604 Romany Rd.

The Rev. Paul E. Leatherbury, formerly rector of Trinity Church, Thomaston, Conn., will on November 1 become rector of St. John's Church, Havre de Grace, Md.

The Rev. Edwin Smith, formerly assistant at St. James' Church, Baltimore, Md., will take charge of Holy Cross Church, Morgan Park, Ill., on October 15.

The Rev. Eldridge H. Taylor, formerly rector of St. Stephen's Church, Erwin, N. C., is now rector of St. John's Church, Petersburg, Va. Address: 842 Washington St.

The Rev. Frederick F. Valentine, Jr., formerly rector of Grace Church, Elkins, W. Va., will become rector of St. Philip's Church, Brevard, N. C., in November.

The Rev. Jack Chapman White, formerly chaplain to Episcopal Church students at the University of Syracuse, is now assistant chaplain at Columbia University with special responsibility for Episcopalian students. Address: Earl Hall, Columbia University, New York 27.

The Rev. William D. White, formerly rector of St. John's Church, Shady Side, Md., is now rector of Ascension Church, Westminster, Md. Address: 25 Court St.

The Rev. John E. Williams, formerly rector of the Church of the Heavenly Rest, Princeton, W. Va., is now assistant at All Saints' Church, Frederick, Md. Address: 108 Church St.

Ordinations

Priests

Lexington — By Bishop Moody: On September 19, the Rev. Philip Gilchrist Johnston, rector of Christ Church, Harlan, Ky., and the Rev. John Robert Trout, vicar of St. Thomas' Church, Beattyville, Ky.

Minnesota — By Bishop Kellogg: On September 21, the Rev. Perry P. Carstarphen, priest in charge of St. Luke's Church, Detroit Lakes, Minn., and the Rev. Donald Clinton Field, curate, St. Clement's Church, St. Paul, Minn.

Deacons

Kansas — By Bishop Turner, Coadjutor: David Henry Ledford, on September 14; assistant, Grace Cathedral, Topeka.

Lexington — By Bishop Moody: Robert Logan Peck, on September 19; in charge, Church of the Ascension, Mount Sterling, Ky.

Louisiana — By Bishop Jones: Harvey Lee Marcoux, Jr., on September 12; curate, Grace Church, Monroe.

Minnesota — By Bishop Kellogg: Troy Anson Keeling, on September 14; assistant, St. Paul's Church, St. Paul, Minn.

Newark — By Bishop Washburn: James Dursen Schulthess, on September 20; assistant, Calvary Church, Summit, N. J.

The Living Church

Philippines — By Bishop Ogilby: On July 25, Gabriel P. Pogeyed, assistant, St. Benedict's Mission, Besao, Mountain Province; on August 10, Magdaleno Bacagan, student and part-time assistant, St. Luke's Chapel, Manila, with address at St. Andrew's Theological Seminary, Box 8167, Manila.

Wyoming — By Bishop Hunter: John W. Day, Jr., on September 16; in charge of All Saints' Mission, Wheatland, and churches at Glendo and Hartville. Preacher and presenter was the candidate's father, the Very Rev. John W. Day, retired dean of Grace Cathedral, Topeka, Kan.

Organists

In the diocese of Missouri several changes in organists have been announced: Grace Church, Kirkwood, Mrs. John Allen replacing Winfred Johnson; St. Mark's Church, St. Louis, Mo., Miss Rose Ossian replacing Mrs. John Allen; Christ Church Cathedral, St. Louis, Mr. Eric McDonald replacing Keith Forney as assistant organist.

Adoptions

The Rev. Thomas Mallory Foster and Mrs. Foster, of the Church of the Atonement, Fairlawn, N. J., announced the adoption of Andrew Thomas on September 17. Andrew was born on September 11.

Births

The Rev. Fred J. Bush and Mrs. Bush, of St. James' Church, Jackson, Miss., announced the birth of their first child, Robert Ellis, on August 21. Robert's parents had been married and childless for 16 years.

The Rev. Kenneth Donald and Mrs. Donald, of St. James' Church, Black Mountain, N. C., announced the birth of a daughter on July 4.

The Rev. Lewis T. Johnston and Mrs. Johnston, of Benson, Appleton, and Montevideo, Minn., an-



nounced the birth of their first son and second child, Jeffrey Mark, on September 18.

The Rev. Jess E. Taylor and Mrs. Taylor, of All Saints' Church, Cincinnati, announced the birth of their first child, Kevin Ernest, on September 7.

The Rev. Francis E. Williams and Mrs. Williams, of St. Andrew's Church, Milwaukee, announced the birth of John Francis on August 29.

The Rev. Rhett Y. Winters and Mrs. Winters, of the Church of the Holy Cross, Valle Crucis, N. C., announced the birth of a daughter on August 6.

Armed Forces

Chaplain Worthington Campbell, Jr., USNR, formerly addressed c/o Fleet Post Office in San Francisco, may now be addressed at the Naval Air Station, Corpus Christi, Texas.

Chaplain Robert P. Holdt, formerly addressed HQ 3153 A B Wg, Box 8, APO 30, New York, may now be addressed: Office of the Chaplain, HQ 3130th AB Gp., APO 10, New York.

Laymen

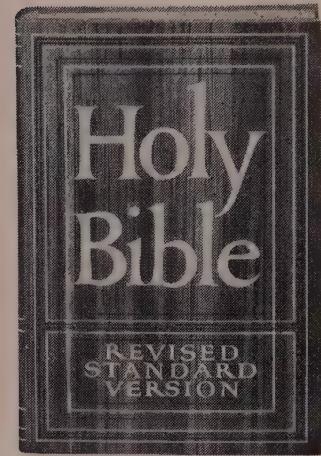
Mr. and Mrs. John C. Cosby, Jr., of Greenville, S. C., have been appointed by Bishop Higgins of Rhode Island as directors of Miramar, the Episcopal Church center in Newport, R. I. The directors will live in Newport and have general supervision of the Miramar program and conference arrangements.

Mrs. Robert H. Durham of Detroit, immediate past president of the Woman's Auxiliary of the diocese of Michigan, is now Auxiliary president of Province V.

Mr. David Evans of All Saints' Church, Pontiac, Mich., is now serving as a chaplain's assistant with the U.S. Army in Germany. He asked for the assignment because he hopes to enter seminary upon his discharge.

Mr. Rodney Glasgow, a candidate for ordina-

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tion, is now in charge of the Church of the Transfiguration, Saluda, N.C., and St. Paul's, Edneyville.

Mrs. John E. Stokes has returned to her desk at national headquarters of the Girls' Friendly Society after a busy summer in the field. Mrs. Stokes, one of the two GFS field consultants, spent several months observing three camp operations in the dioceses of Massachusetts and Central New York and in the district of San Joaquin. She also represented the GFS at the triennial convention of Episcopal Young Churchmen.

Resignations

The Rev. Charles Kennedy has retired as rector of St. John's Church, Havre de Grace, Md.

The Rev. Richard J. Lee is retiring from the active ministry and has resigned as rector of St. Luke's Church, Lincolnton, N.C., and its field.

Changes of Address

The Rev. Dr. John C. Davis, who has been serving as rector of St. Andrew's Church, Cleveland, will pursue graduate studies and may be addressed at 1841 E. Boulevard, Cleveland 6.

The Rev. Leslie L. Fairfield, who recently became assistant at St. Anne's Church, Annapolis, Md., formerly addressed at Box 349, may now be addressed at 5 Randall Court, Annapolis.

Other Changes

The Rev. Joseph Dickson, rector of St. Joseph's Church, Detroit, attended the international summer courses at St. Augustine's College, Canterbury, England, this summer. Upon his return he commented:

"The quality of the lectures was superb and exceptionally stimulating. Over 170 of us from all over the world — Perth, Australia, Japan, and all points in between (18 different countries) met together in the Christian fellowship of the Anglican Communion. Both clergy and lay people attended."

Corrections

The Rev. Robert C. Hamlyn will remain at St. Stephen's Church, Coatesville, N.J., and will not go to the Church of the Holy Spirit, Verona, N.J., as was previously announced.

The issue of September 14 listed the ordination to the diaconate of "Gabriel Bacagan" on July 25 in the Philippines. The correct information is listed in this issue under ordinations to the diaconate, Philippines.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Earle Russell Closson, retired vicar of St. Gregory's Church, Boca Raton, Fla., died in Jacksonville, Fla., on August 29.

Fr. Closson was born in Marlborough, Mass., in 1897. After retiring from a military and teaching career in 1947, he attended Virginia Theological Seminary and was priest in 1950. He was curate of St. Paul's Church, Washington, D.C., until 1951, and became vicar of St. Gregory's Church in 1958. He retired in 1957.

Survivors include his wife, Marcia Good Closson, and a daughter, Mrs. Carol C. Goldbach. Interment with full military honors was held in Arlington National Cemetery on September 8.

The Rev. John Kenneth Putt, rector of St. James Church, Griggsville, Ill., died in Griggsville on September 1 at the age of 65.

Fr. Putt, born in Green Springs, Ohio, was priest in 1919. He served parishes in Michigan and Ohio, and in Gainesville, Texas, and Coffeyville, Kan., before coming to Griggsville in 1926. Besides serving St. James, he also was rector of St. Stephen's, Pittsfield, Ill.

He became rural dean of the Quincy Deanery in 1931, and was elected honorary canon of the Cathedral of St. John, Quincy, in 1950. He served the diocese as examining chaplain, as registrar

from 1934 until 1950, and as president of the standing committee for 21 years. A deputy to General Convention eight times, he had been elected to attend the 1958 Convention.

Surviving are three sisters, Mrs. Clifford Bolle, Mrs. C. William Bauer, and Mrs. Andrew Renz.

The Rev. Francis Albright Ransom, retired priest of the diocese of Maine, died at the home of his son in Averill Park, N.Y., July 3, at the age of 86.

Fr. Ransom, born in Lockport, N.Y., was priest in 1910. He served as curate of St. James' Church, Buffalo, N.Y., and as a missionary in Gowanda and Hamburg, N.Y. He was rector of St. Stephen's, Buffalo, and then became rector of St. James', Rochester, N.Y. From 1929 to 1939 he was head of Central Maine Missions, Brownville Junction, Me., and then served as vicar of St. Barnabas' Church, Rumford, Me., and Christ Church, Norway, Me.

Surviving are his son, George, and two granddaughters, Alice and Lorraine.

Deaconess Eleanor Susan McNulty died September 12 at St. Luke's Home, New York City.

Born in 1885 in East Orange, N.J., she was set apart in 1917, and performed missionary work in the diocese of West Virginia until 1930, part of the time as diocesan deaconess. In 1936 she was director of Christian education at Trinity Church, the Bronx, N.Y., and later worked at Schermerhorn House, Milford, Conn., until 1946. She performed missionary work in small Rhode Island communities until her retirement in 1950, and after that worked part time in Brooklyn, N.Y., parishes. Survivors include two brothers, the Rev. J. A. McNulty, retired, and Donald S. McNulty.

William Thompson Kirk, for over 14 years a leader in laymen's work of the Church, died September 22 at his home in Morristown, N.J., at the age of 63.

Mr. Kirk was one of the eight organizers of the Presiding Bishop's Committee on Laymen's Work (now the General Division of Laymen's Work of National Council), served as Second Province chairman on Laymen's Work, and was a member of the committee from its founding until 1957.

A warden of St. Peter's Church, Morristown, and a member of the standing committee of the diocese of Newark, he had been elected a deputy to the 1958 General Convention, but had resigned because of ill health.

He was a member of the New York Stock Exchange, formerly associated with the firm of Drexel and Co., Philadelphia, and Ely and Son, New York. An ensign in the Navy during World War I, he returned to active duty in World War II with the Naval Reserve, and took part in the invasion of Normandy. He was a past president of the Morris and Sussex council of the Boy Scouts of America, was on the regional executive committee in the metropolitan area, and was a representative on the national council of the Boy Scouts. He was also a director of the Church Pension Fund.

Mr. Robert D. Jordan, executive vice president of the Episcopal Church Foundation, New York City, said of Mr. Kirk that he "made a great contribution to his own parish, to the diocese of Newark, to the National Council, and to the Episcopal Church Foundation. . . . The example of his life has produced a better community, and we have been privileged to have him with us."

Mr. Kirk is survived by his wife, Edith Ely Kirk; five sons: William T., Jr., Lt. Comdr. G. G. Ely Kirk, Alan G., II, Richard, and Donald; a sister, Mrs. Edward C. Hamner; and a brother, Adm. Alan G. Kirk, U.S.N., retired, a former ambassador to Belgium and the Soviet Union.

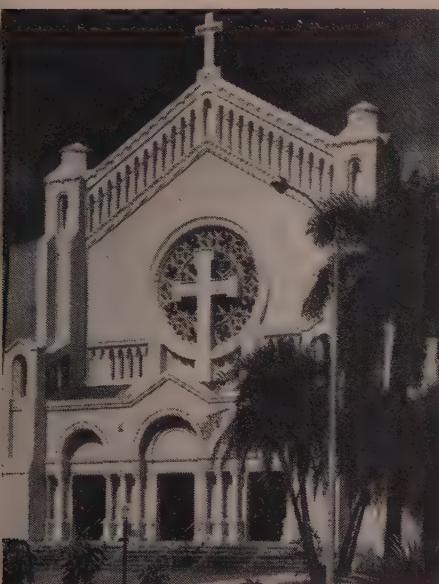
Alice Topping Langley, wife of the Rev. William Henry Langley, Jr., rector of St. Mark's Church, Louisville, Ky., died August 16 in Annapolis, Md., at the age of 48.

Mrs. Langley, a native of Burlington, Iowa, married Mr. Langley two years ago in Iowa. She formerly worked as a librarian in New York City. Other survivors are a son by a previous marriage, Henry Ridgeway Fell, III; her parents, Mr. and Mrs. Clyde H. Topping; a sister, Mrs. C. B. McIntosh, and a brother, Clyde H. Topping, Jr.

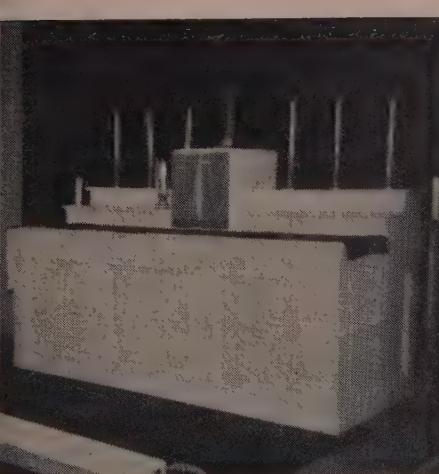
The Living Church



A church of contemporary design of interest to Churchpeople at General Convention is the Church of the Resurrection, one of 12 Episcopal churches in the city of Miami. This church has 716 communicants, and its rector is the Rev. Charles P. James.



Trinity Church, Miami, Fla., whose rector is the Rev. G. I. Hiller, has 702 communicants.



St. Jude's Mission, Miami, has 76 communicants. Its altar is shown here.

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Dollars and Cents

Continued from page 7

increased travel and scholarships in social work and by \$10,000 in new items for work with the aged, institutional chaplaincies and pastoral services, and a small contingent fund.

Promotion Department

Every division of the Promotion Department shares in a proposed \$96,000 (28%) increase in the new budget, but one, Radio and Television, will get more than half the total increase. This division's increase is divided between staff salaries (up \$19,000, but partly balanced by a cut in officers' salaries of \$10,000), production of materials and programs (up \$55,000) and broadcast training (up \$6,000). The Public Relations Division is allotted \$12,000 more than in 1957, mainly for increased appropriations for news and field and for photographs.

Finance Department

A modest salary budget increase accounts for the small (11%) increase in the Finance Department's budget.

Men's and Women's Work

A small cut in the budget for Women's Work (resulting from a transfer of personnel to the Christian Education Department) is about balanced by a small increase in the Men's Work Division.

General Administration

The \$44,000 increase in the General Administration budget is scattered widely. Largest increases over 1957 are \$15,000 for the new apprenticeship program of the Committee on Recruiting and general increases in the budget for staff (not officers') salaries.

Superintendent's Division

Housekeeping will cost the Church \$37,000 more a year during the next triennium. This, under the Superintendent's Division, is divided between a large item (almost a quarter million) for the administrative expense at Church Missions House (281 Fourth Avenue, New York, location of the National Church headquarters), and a small item (\$40,000) for Tucker House (Greenwich, Conn., headquarters for the Christian Education Department).

Equipment and Maintenance Accounts

Everything you buy costs more these days, whether you are an individual or a Church. About \$62,000 is added to Equipment and Maintenance Accounts to pay for increased costs for everything from typewriters to lawyers, from insurance to postage stamps.

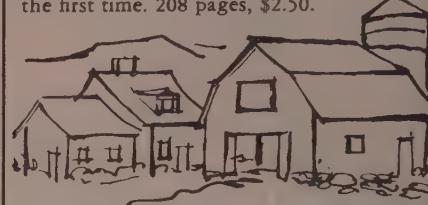
Other Appropriations

The miscellaneous "Other" classification is assigned a million dollars a year

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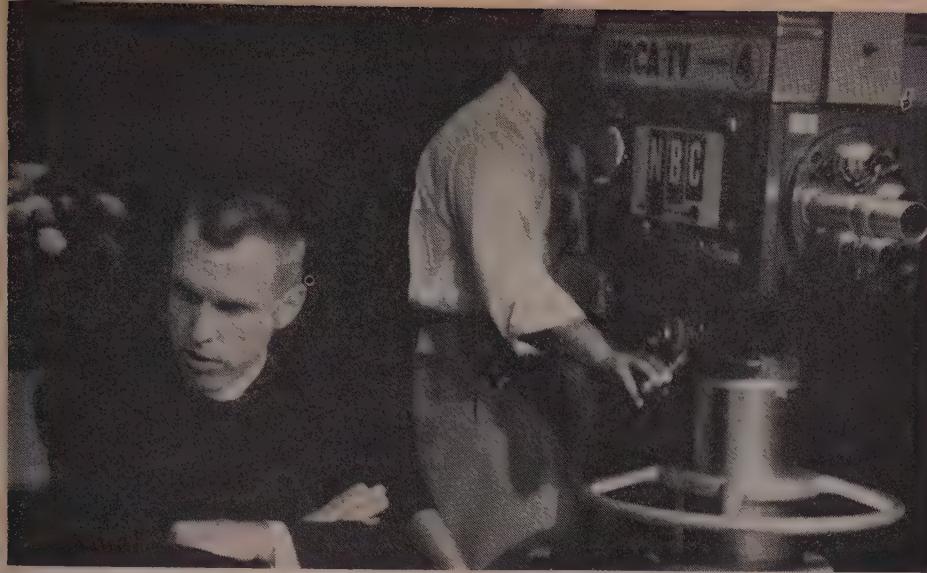
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Radio and Television gets over half the 28% increase proposed for Promotion Department.*

for the next triennium, up 35%, or \$261,000 a year, from the 1957 level.

Two items, both considered missionary expense, account for \$100,000 increases apiece, or more than half the total between them. One is a new reserve for

salary adjustments and the other is a 25% increase in the Presiding Bishop's Fund for World Relief and Church Co-operation. Another \$34,000 item under the missionary classification is an increase in the general contingent fund. Among the scattered increases for non-missionary purposes are \$10,000 more for the Girls' Friendly Society, \$8,000 more for the American Churches in Europe, and a \$4,000 increase for St. Margaret's House.

Interdenominational Agencies

The items under this classification are included in the classifications already discussed, and are separated only for information purposes. They are *not* added to the totals given above.

The various agencies of the National Council of Churches are budgeted for a total of \$112,000, and other interdenominational agencies for \$50,000, or a total of \$162,000 for all interdenominational agencies. This is about 12% above the 1957 figure. Biggest items in this area are \$30,000 for the NCC and \$25,000 for the World Council of Churches.

Conclusion

The facts in this article are no more than an outline of the financial sinews of the Church's work. No such outline can discriminate between the worthy and well conceived expenditure of funds and the inefficient or misguided wasting of money.

The budget in general is being ardently attacked and ardently defended by distinguished Churchmen.

This article has been designed only to supply the facts which the General Convention deputy must have at hand as he deals with a debate which has a considerable chance of dominating the deliberations at Miami Beach as General Convention draws to a close.

*Pictured is the Rev. Dana F. Kennedy, executive secretary of Radio and TV at work.

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THE LIVING CHURCH

George Kennedy Allen Bell

By the Rev. Dewi Morgan



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Bishop Bell: Not for him a fugitive Church.

The death on October 3 of George Kennedy Allen Bell, for so long Bishop of Chichester, marks the passing of one of the most distinguished men of the 20th century. He stands alongside William Temple as a great Anglican. Always a man of humility and devotion, he will be remembered as one whose diversity of gifts amply measured up to an almost infinite variety of interests. His departure from the human scene will be felt not only in a very wide range of interests in his own country but equally in a multitude of spheres in international affairs. George Bell was a very great Churchman whose impact ranged far beyond any narrow ecclesiasticism.

Born near London in 1883, son of Canon J. Allen Bell, he went to Westminster School and thence to Oxford and a prize-winning University career. Ordained in 1907, he began his ministry in the tangled industrialism of Leeds. Three years later he was back at Oxford as a lecturer. From 1914-24 he was resident chaplain to the Archbishop of Canterbury. The next five years he was dean of Canterbury Cathedral, and from 1929 until his retirement in 1958 he was Bishop of Chichester—only three bishops in the whole of history have held that See for a longer period. Among his predecessors at Chichester are St. Wilfrid, St. Richard, and Bishop Lanerclof Andrewes.

The life of George Bell was a harmonious unity. But his biographer must divide it for the sake of analysis.

Dr. Bell was first of all a Christian pastor. Even the most humble village priest in his diocese could with the utmost confidence turn to his father in God for advice and counsel. And he never turned in vain. He was known and loved throughout his diocese. But equally he was known and loved in Christian circles throughout the world. "I have a passionate conviction," he said in his farewell address "that Christ wills unity. . . . It is this which has led me to work for such unity as shall bring Roman Catholics, Orthodox, Anglicans, Lutherans, Reformed, and all the members of all other Churches within the borders of one visible Church."

George Bell was closely associated with the Malines Conversations. He is as great as any as an architect of the World Council of Churches. His major illness in 1958 (April) afflicted him as, at the age of 75, he was taking the chair at Anglican-Methodist conversations on unity. He was the confidant of distinguished men from every part of the divided Body. Speaking of the Stockholm Conference, the *History of the Ecumenical Movement* (Rouse and Neill) says "With rare distinction and gentle firmness, the Bishop of Chichester guided the Council as its chairman during some of its most critical years. His handling of the relations with the German Churches, in a time of fierce struggle which placed before the ecumenical movement per-

plexing and difficult choices, was a masterpiece of pastoral statecraft."

No religious historian of the 20th century can omit the name of George Bell. But neither can his secular colleague. He has had a vast influence on the development of the British educational system. He has been foremost in his care for the young—as chairman of the Advisory Committee for Juvenile Employment, for example. But his secular interests have been as international and as significant as his religious. Above the war drums of the thirties, his voice could be heard championing the right attacked by dictators—as chairman of the Church of England Committee for Non-Aryan Christians, for example (1937) and vice-chairman of the Christian Council for Refugees (1938). And when the war was at its height his courageous speeches became international talking points. "The critical speeches of Dr. G.K.A. Bell during the Second World War about the policy of aerial bombardment earned a new respect for the Church in quarters which otherwise disagreed with him," says Archdeacon Mayfield in *The Church of England* (1958).

While Bishop Bell's distinction between "good" and "bad" Germans aroused a storm of controversy, none doubted his moral fervor in speaking as he did. In 1940 Bell was active in Scandinavia seeking if there might be some way, through a neutral country, of reconciling the embattled nations. In 1942 he played a very prominent part trying to organize famine relief for the continental peoples who were overrun and starved by advancing Fascist armies.

Such a vast range of international activities marks G.K.A. Bell as a colossus bestriding our day. But there are still other sides of his character.

It was when he was Dean of Canterbury that Dr. Bell inaugurated the Canterbury Festivals which have played so conspicuous a

Ecumenical architect,

colossus in international

and national affairs,

and Christian pastor.

part in the development of the arts in the service of religion in our day. Names like Dorothy Sayers, T. S. Eliot, Christopher Fry, and Margaret Cropper will always be associated with his. And his intellectual status is confirmed by the award of honorary degrees from a host of countries—including America (Southern California and Northwestern Universities). He has left to posterity a remarkable list of books, among which the greatest is his monumental life of Archbishop Davidson, which is, in effect, a detailed history of a generation of Church life.

It will be a long time before anyone approaches Bishop Bell's record association with the Lambeth Conferences. In 1920 he was an assistant secretary (and helped to draft the Appeal to All Christian People). In 1930 he was episcopal secretary; in 1948 he was among the most senior bishops present.

There has rarely been a more moving occasion than when Dr. Bell made his farewell address to his diocesan council. "I have had something of a conscience about the place which the Church should take in the general life of society. Not for me a fugitive and cloistered Church, which slinks out of the race and refuses to meet the problems and crises of the modern world—clearly though I recognize and value special vocations to contemplation and prayer and missionary and nursing work, such as those with which the diocese of Chichester is enriched in its religious communities. . . . I have therefore taken a very definite interest in social welfare, housing, and town planning, the Trade Union Movement, the work of Public Authorities, in the Health Services and Hospitals [and] the work of education in its many aspects. . . . I have tried to link up the Church with the countryside and to encourage the Young Farmers. I have tried to help the Church encourage religious drama and poetry, painting, sculpture, carving, metal work. . . . I have tried to build bridges between the Church and the artist. . . . I have been engaged in the search for Church unity ever since I was resident chaplain at Lambeth Palace. . . . I am ardent for international justice and world peace. . . . I will not say that I have always succeeded in doing my best, for I am conscious of many failures and faults. But I have never given up hoping or trying."

George Bell's passing leaves the world the poorer. But the Church is the richer for his having been here.

Opening Service

Continued from page 8

Miami Beach hotels, on their way to Exhibition Hall.

Even so, about 11,000 persons witnessed the Opening Service of the 59th Convention. This service of Evening Prayer on the hot and watery evening of Sunday, October 5, baptized Exhibition Hall. Barely completed in time for the event (construction is still underway on parts of the building) the great hall can seat 15,000, and provision had been made, with a closed television circuit, to accommodate an expected overflow of 3,000 in Civic Auditorium next door.

The 8:00 p.m. service was led by Bishop Penick of North Carolina, who acted as a vice chairman of the House because of Bishop Block's death. The Lessons were read by the Rev. Messrs. Alexander Rodger and C. Rankin Barnes, secretaries of the Houses of Bishops and Deputies respectively, and Presiding Bishop Sherrill was the speaker (see page 16).

Three groups proceeded simultaneously into the great hall, each led by crucifers and torches or banners. To the right went the delegates to the Triennial Meeting of the Women of the Church, and to the left the lay deputies and officers of National Council. The clergy of South Florida and clerical deputies to the Convention came down the center aisle.

Then, down the center aisle, after the other processions were seated, came the House of Bishops, visiting bishops and finally the official party, including the secretaries of the Houses, the Rev. Canon Theodore O. Wedel, Bishop Penick, Bishop

op Zielinski, of Buffalo, representing the Polish National Church; the Most Rev. Angus Campbell MacInnes, the Archbishop in Jerusalem; Presiding Bishop Yashiro of Japan; The Rt. Rev. Ian Wotton Allnut Shevill, Bishop of North Queensland, Australia; Bishop Louttit of South Florida, and Bishop Sherrill.

Music was provided by choirs from the diocese of South Florida, totaling some 700 voices, and the offering for the district of Central America was presented in a golden alms basin.

The Rev. Don H. Copeland, rector of St. Stephen's, Coconut Grove, Fla., was master of ceremonies for the service.

DAUGHTERS OF THE KING

"Be Peacemakers"

by the Rev. JOHN G. SHIRLEY

The Triennial National Convention of the Order of the Daughters of the King opened its sessions on September 30, with a fellowship tea at St. Philip's Church, Coral Gables, Fla. The chapter of that parish and Daughters of the diocese of South Florida were hostesses. On October 1 the convention proper convened at Miami Beach and the Bishop of South Florida gave the welcome. The convention was under the chairmanship of Mrs. E. J. Tomenendal, president.

After a key address by the Rev. H. L. Zimmerman, rector of St. Martin's-in-the-Field, Pompano Beach, the convention divided into groups for a study of discipleship through prayer, worship, and study, led respectively by the Rev. Charles P. James, the Rev. John G. Shirley, and the

Rev. Roye M. Frye.

Bishop Louttit of South Florida was the preacher at the convention service of Evensong in All Souls' Church, Miami Beach. He expressed his regret that much of the radio, television, and evangelistic preaching was termed "Gospel" preaching. "All preaching should be Gospel preaching," he said, emphasizing how that should work out in the lives of Church-people. "Our duty and privilege is to live in such a way that we draw people to Christ. The Episcopalians are too 'respectable' in their approach to our Lord and confuse respectability with religion," he said.

Substituting for Bishop Bayne of Olympia who was unable to make the convention dinner address, the Rev. Edward L. Merrow, rector of Grace Church, Alexandria, Va., and chaplain of the Daughters of the diocese of Virginia was the speaker.

He urged the Daughters to greater activity in the life of the Church. "Be a shock trooper for the Lord," he exhorted them. "And be peacemakers in the parish, and never divisive."

Another speaker was Bishop Simoes of Southwestern Brazil. Discussion group leaders on October 2 were the Rev. Frank J. Titus, the Rev. J. Stanley Gresley, and the Rev. Clifton H. White. The Rev. Samuel C. W. Fleming led the daily meditations. Bishop Jones of West Texas was the conductor of the preparation for the closing Corporate Communion on October 4 which included the Order's memorial service and rededication service. Bishop Moses, Suffragan of South Florida, installed the new national council officers.

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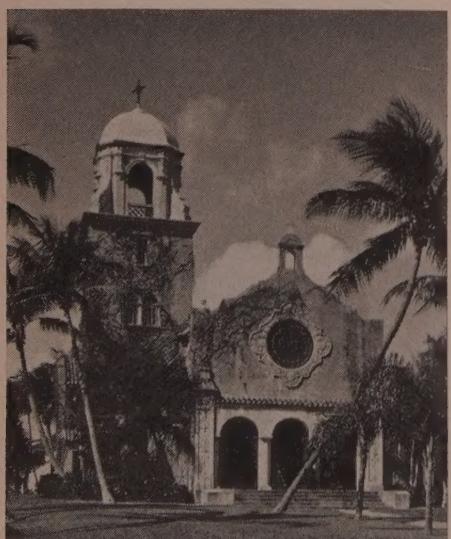
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LETTERS

Continued from page 2

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(Rev.) OSBORNE BUDD
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PAUL RUSCH

Executive Vice President,
Brotherhood of St. Andrew in Japan,
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Second Coming

I read with real spiritual interest the note "Green Is Blue" [L. C., August 31].

I have traveled very far throughout the Anglican world, and viewing world events I am now convinced that Bryan Green's eschatological philosophy about the Second Coming is the only hope for a very muddled world.

Would to God that we in the ANGLICAN Communion would rediscover the real power of the Christian Gospel. Then our witness would be greater for God and His Blessed Son.

(Rev.) CHARLES RICHMOND
Vicar, St. Andrew's-by-the-Lake
Elsinore, Calif.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

October

12. St. Martin's Chapel, Brooklyn, N. Y.
13. St. Gregory's Priory, Three Rivers, Mich.
14. Holy Trinity, Alhambra, Calif.
15. St. Paul's, Washington, D. C.; St. Paul's, Albany, Ga.
16. Grace Church, Sheboygan, Wis.; St. John's, Brooksville, Fla.
17. St. James', West Somerville, Mass.
18. Holy Trinity, Manistee, Mich.; Rev. F. Nugent Cox, Greensboro, N. C.; St. Luke's, and the Richmond Chapter A.C.U., Richmond, Va.; St. Luke's, Woodland, Maine; St. John's Chapel, St. John's Hospital, Brooklyn, N.Y.; St. Luke's, Kalamazoo, Mich.; St. Luke's Hospital, Denver, Colo.

CHURCH DIRECTORY

(Florida Churches listed on page 30)

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean; Rev. W. Egbert, c
bld E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; Fri 6:30; C Sat 4:30 & 7:30

AN FRANCISCO, CALIF.

ST. FRANCIS OF ASSISI San Fernando Way
Rev. E. M. Pennell, Jr., D.D.
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
Daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Luron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
Thru Fri) Int 12:10, 5:15 EP

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
7:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun: H E 7:30, 9, 9:15, 11, MP 8:30, Ch 5, 9,
EP & B 5:30; Weekdays: H E 7, 10; also Wed
5:15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30;
Sat Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-
8:30 & by appt

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 9:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.,
Sun Masses: 8, 9:20 (Family), 11 (Sung), EP 6;
Daily: MP 7:10, Mass 7:30; also Thurs 9:30; Fri
7:30; C Sat 12-1, 5-6, Sun 10:15

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun: Low Mass 7:30, Sung Mass 9, MP 10:40;
High Mass & Ser 11, EP 7:30; Daily: Low Mass 7
ex Sat 8:30; Wed & HD 10; EP 5:45; C Sat 5 & 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KEY—Light face type denotes AM, black face
PM; add; address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; r, rector; r-em, rector-emeritus; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;
v, vicar; YPF, Young People's Fellowship.

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. Canon
J. C. Soutar
Sun 8, 11, and Daily

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10; Daily 7, Thurs 10; C Sat 4:30-
5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.

Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., r
Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.

Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8;
Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Thurs 11

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.

Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,
12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.

Rev. Robert C. Hunicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

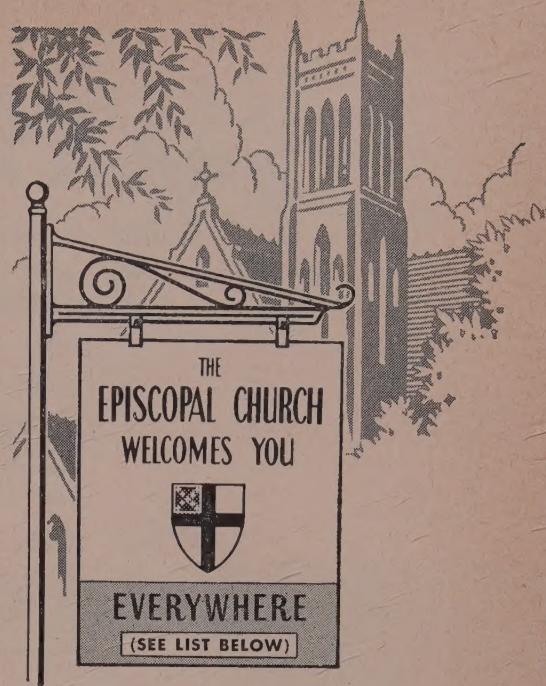
CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v

Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.

Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt



NEW YORK, N. Y. (Cont'd)

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
10:15 Children's Service, 11 HC (1st & 3rd), MP
(2nd & 4th)

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankenship, bishop; Very Rev.
E. P. Wroth, dean; Ven. R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC

CENTRAL AMERICA

SAN JOSE, COSTA RICA

GOOD SHEPHERD Rev. John B. Kelley
1 Blk. So. & 1/2 Blk. E. of Gran Hotel — Tel.
5902 or 7291
Sun HC 7:30, 10:00 (1 S), 10:00 MP, EP 7:30;
Wed HC 9

MANAGUA, NICARAGUA

ALL SAINTS' Rev. Richard Johns
Kilometro 7 1/2 Carretera Sur — Tel. 82-30
Sun HC 9 (1, 3, 5 S), 9 MP (2, 4 S)

SAN SALVADOR, EL SALVADOR

ST. JOHN Rev. Jonas E. White
4a. Calle Poniente No. 7, Flor Blanca
Sun HC 7:30, 9 (1 S), 9 MP, Ch S 9

GUATEMALA CITY, GUATEMALA

ST. GEORGE'S CHAPEL Rev. Charles Shulhafer
3-17 Seventh Avenue, Zone 9 — Tel. 9795
Sun HC 8:30 (1, 2, 3, S), HC 9:30 (1 S), MP 9:30,
(2, 3, 4, 5, S); Ch S 9:30



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